

THE CALL
OF THE
HOME LAND

A. L. Phillips, D. D.

A STUDY IN
HOME MISSIONS

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RUINS OF THE FIRST PROTESTANT CHURCH IN AMERICA.
Jamestown, Virginia. Erected in 1639. Organized about 1607.

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A Study in Home Missions

BY
A. L. PHILLIPS, D. D.
Revised and Enlarged



SPECIAL EDITION
FOR THE
Educational Department
UNITED BRETHREN
Home Missionary Society


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DAYTON, OHIO

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A. L. PHILLIPS
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Dedication

To the young men and women of America, in college and out, who would yield up their lives to God at the call of the home land.



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INTRODUCTION.

Most of the Christians in America will serve God and die at home. Our restlessness causes us to travel freely and often in our own country. Wherever we go in it we find the Church of Christ at work. Just how it came to our shores and reached its present development and what part each of the great denominations has played in the conquest of the land are matters of the deepest interest to all intelligent persons. On every side problems press for solution. The frontier line is to be extended further into the wilderness, and civilization must be established on the happy hunting grounds of savages. Into our favored land there is pouring an ever increasing stream of foreigners of different languages and customs, all seeking to improve their condition. Scattered throughout the vast region which we call the South are millions of Negroes whose condition and prospects constitute a grave question. In our cities, great and small, dense masses of people are crowded in poverty, ignorance, and sin. In the Appalachian Mountains there are thousands of our brothers living in isolation without the opportunities to which they are entitled as free citizens. In many regions the country churches have been weakened by the removal of their members until their very existence is threatened. The multitudes of boys

1. The
Problems
Suggested

in our towns and cities, driven to labor and drawn to vice, call aloud for the investment of thoughtful effort. Here and there our institutions are attacked by the teachings of false religion, as in the case of the Mormons. Throughout the whole land, but especially in our great industrial centers like Pittsburg or Birmingham, the problems of the laboring man call for Christian statesmanship. The drink curse is ever present with us, enslaving its miserable victims and then slaying them. Good citizenship does not shut its eyes or its ears to these matters. Every man is interested in their solution. To the college man they appeal with special force, because he has been trained to investigate cause and cure. This little volume aims to present some of these problems, with hints at solution in the light of the cross of Christ for our young people. Before dealing with these problems directly, it may be wise to spend a little time in a thoughtful consideration of the best method for studying and teaching them.

**2. Collection
of material**

The best method of mission study today requires certain material for reference and illustration. Each leader, and as far as possible every class, should have easy access to most of the books named in this volume. By exercising forethought and using the talents of the class, a number of charts may be made, giving a graphic representation of certain phases of the problem under consideration. Each leader should make for himself a collection

of clippings bearing on each subject, and he should encourage the members of his class to do the same. Strong envelopes properly labeled will serve quite well for this purpose. The introduction of curios will prove now and then of great interest. A well digested and carefully classified collection of leaflets will prove of the highest value. They can be gotten from the denominational Home Mission Societies or Boards at a trifling cost. An enterprising leader will keep his eye on the magazines for fresh matter and good pictures. A class is dependent on maps for giving history and biography a lodging place. This is emphatically a day of cheap and excellent pictures, which may be had from the picture companies, magazines, railroad guide books, and by use of the camera.

After the lesson has been studied carefully and the materials for illustration are all at hand, the leader sits with his class eager to pass on the truth which he has learned. He first sees to the physical comfort of his class. If he be wise, he will have a few minutes of earnest prayer for guidance, several persons leading briefly. Entering the thought-world of his pupils, the teacher will bring forward some idea that is familiar to all and hold it before the class until each one is attentive. He gradually leads up to his subject and by skilful questions and suggestions he awakens interest. Holding firmly to what is known, he brings into view the new thought close akin to it.

3. Preparation

4. **Presentation** The old idea welcomes its new-found kinsman and bids it be at ease in the mind. The new idea is now established and its qualities are described at leisure and in detail. In order that it may become living, it should be thoroughly illustrated in various ways.
5. **Acquisition** The class now takes the new matter up for serious consideration. It is divided into paragraphs, into sentences; its objects and actions are separated and named. One statement is compared with another, or with other knowledge, and things that are alike are classed together. Then from this analysis, comparison, and classification comes a general statement of the truth to be taught. This statement should always be framed by the class with the aid of the leader.
6. **Reproduction** In order that the possession of an idea may be tested, reproduction is necessary. Pupils should be encouraged to tell what they have learned in their own language, and for the sake of completeness and accuracy of statement it should be written now and then.
7. **Application** All missionary truth is acquired in order to stimulate action; it is intended to move somebody to do something somewhere. It is necessary, therefore, that the truth acquired and reproduced should be applied. An act of teaching involves the enlightenment of the mind, the excitement of the emotions, the awakening of the conscience, and the action of the will. To stop short of the last step

is to miss the point indeed. Mission study should lead directly to prayer; it should greatly increase giving and should surely multiply decisions for personal surrender to mission service as a life-interest and a life-service.

Get a clear view of the object of this course of **8. Tie It Up** study: Make a complete collection of material for illustration—books, charts, clippings, curios, leaflets, magazines, maps, and pictures. At the appointed time, in a comfortable and quiet place, with attention seized and interest held, under the guidance of God's Spirit, present the lesson and illustrate it. After analysis, comparison, and classification, let your class form general statements and carefully reproduce them. Show how the truth applies to life. Thus you will really teach the truth, and have part in the noblest work given to the sons of men.

I

THE ENTRANCE AND SPREAD OF CHRISTIANITY IN NORTH AMERICA.

At the beginning of the Sixteenth Century the religious life of Europe was marked by ignorance and corruption—ignorance as to the fundamental teachings of the Bible and corruption in public and private morals. Here and there one might see signs of awakening. Columbus' bold venture upon the untried ocean had been rewarded by the discovery of a new world, and soon Cortez in Mexico and Pizarro in Peru laid the foundations of the Spanish Empire this side of the Atlantic. To the North, John and Sebastian Cabot for the English and Cortereal for the Spanish had explored the coast from Labrador to Florida. Before the first quarter of the century had passed Magellan had rounded Cape Horn. The mind of Europe was filled with visions of new lands to conquer, and its horizon grew rapidly wider. New people with strange languages, customs, and religions came into view on every hand. Here and there men dared to think, and the rapid progress in the art of printing gave them a new vehicle for their thoughts. Copernicus gave the world his new theory of the universe in 1543. Sculpture and painting through Michael-angelo and Raphael reached a rare de-

1 Condi-
tion of
Europe

gree of excellence, while great cathedrals and monasteries showed marvellous skill in architecture. Martin Luther (1483-1546) broke the chains which had held the church in ignorance and corruption, and laid the foundation of German literature, freedom, and evangelical faith by translating the Bible into the language of the people. John Calvin (1509-1564) reduced the theology of the reformers to a system, and organized the forces tending to freedom. Henry VIII (1491-1547) broke away from the tyranny of Rome and opened the way for the establishment of the reformed faith in England. In the Netherlands the fierce struggle for reformed faith and free government resulted in the expulsion of the cruel Spaniard. In France the reformed faith had reached such formidable power that to suppress it Catharine de Medici devised the Massacre of St. Bartholomew (1572). In Spain the power of the papacy was absolute, and the Reformed were persecuted to death.

2. Beginning
of 17th
Century

At the time of the Jamestown, Va., settlement (1607) learning had revived in Europe, literature flourished, science had made great progress, the power of the papacy had been broken in England and Holland, while in France the Reformed faith numbered its adherents by tens of thousands. Spain was still in the power of the papacy. Men had here and there tasted the joy of civil liberty. So when men's faces turned toward America they

carried with them an advanced civilization, a knowledge of good government, and a thirst for liberty. Those coming from England and Holland, as well as multitudes from France, brought the reformed faith and an open Bible. Many from France and all from Spain brought the Roman Catholic faith unchanged. Wars, religious interests, and political oppression combined with the love of adventure and the hope of gain to drive and to draw them forth to a new continent.

On the Island of Hayti at Isabella, in the year 1494, the Roman Catholic Church consecrated its first chapel in the New World. On his second voyage, Columbus, who was himself a deeply religious man, brought twelve priests and a vicar apostolic. Luther was then a lad of ten years, and Calvin was not born. Many of the early Spanish, Portuguese, and French explorers carried with them zealous missionaries. They took possession of new countries in the name of "the Church—the Queen and Sovereign of the World," to quote a favorite phrase. The Spanish first entered the continent of North America by way of Mexico, which was conquered by Cortez in 1518. Here the papal church established itself firmly; and from this as a center, missionaries were sent north, and a line of missions was established from Florida to California before the beginning of the 17th century. The oldest church building in the United States is San Miguel in Sante Fe, New

3. Entrance
of Christian-
ity Through
the South

Mexico. These missionary movements present many scenes of unexcelled devotion, invincible purpose, patient toil, and sublime martyrdom. Unappalled by the New World barbarians, the emissaries of the papacy hastened to bring them to her embrace. Her religious orders, with organizations well adapted to missionary work, were already extended through many countries, and in the same epoch with the American discoveries the new order of the Jesuits, expressly intended for missionary labors, arose and hastened to achieve its earliest triumphs on the new continent. "Habituated to self-denial, a solitary man, with no earthly tie to make life dearer than the call of duty; a man who had renounced not only the luxuries, but most of the comforts of life, the Catholic missionary, crucifix in hand, bearing a few articles of church service, hastened to rear the cross amid the scenes of idolatrous worship."

4. French
Roman
Catholics
in the North
and West

Early in the 16th century France eagerly entered the contest for the exploration and possession of this country. In 1608 Champlain founded Quebec, and pushed his way to Lake Huron. The Roman Catholics, under French encouragement and protection, established a line of missions, rather thin at certain points, from the mouth of the St. Lawrence to the mouth of the Mississippi. They undoubtedly hoped to control the whole eastern half of the continent. Bancroft says in *Shea's Catholic Missions in the U. S.*: "It was

neither commercial enterprise nor royal ambition which carried the power of France into the heart of our continent; the motive was religion. Religious enthusiasm colonized New England, and religious enthusiasm founded Montreal, made a conquest of the wilderness on the upper lakes, and explored the Mississippi." "Not a cape was turned nor a river entered but a Jesuit led the way."

The Protestant faith did not get a permanent hold in America until the English colony settled at Jamestown, Va., in 1607. Says Dorchester: "This Virginia colony was a Christian colony in intention and in fact. The charter required the maintenance of religious worship; boroughs were erected into parishes, with glebes and other provisions for the clergy. The Assembly and the Governor were urged to civilize the natives and bring them under the influence of the Gospel, and Indian children were educated." In Virginia the Church of England was established by law. Here the Cavalier founded a miniature English court with its elegant manners, its royal prerogatives, its gayety, and religion of ease.

5. Protestant Beginnings in 1607

Driven from their homes in England by religious persecution, the Puritans and Pilgrims sought peace and liberty in the new world. Landing at Plymouth Rock in 1620, they gradually took possession of all New England. A close and reverent student of the Bible, a lover of religious and civil

6. The Pilgrims Arrive in 1620

freedom, a patron of learning, with moral standards the most rigid, the Puritan made an indelible stamp upon his section and upon the new continent.

7. The Carolinas and Georgia

In the Carolinas and Georgia there came for settlement men of many creeds. Scotch and Scotch-Irish Presbyterians from Scotland and Ireland, Huguenots from France, Moravians from Germany, brought their creed, their institutions, and culture.

8. The Middle States

In 1609 the Dutch entered New York, and then passed into New Jersey and Pennsylvania. They did not come because of persecution at home, but simply for wealth. They brought with them their Calvinistic creed and their established (Dutch) Reformed Church. Bold, enterprising, free, economical, they gave America an excellent type of federal union. Pennsylvania's population was originally Quaker, afterwards reinforced by the Scotch-Irish and Dutch. In Delaware there was an early settlement of Lutherans from Sweden.

9. The Huguenots

Driven by papal persecution from France, the Huguenots came to America in great numbers. They scattered over the territory of the original colonies. French in temperament and Calvinistic in creed, they made a most valuable addition to the religious life of the New World.

10. Romanists in Maryland

In the heart of the Protestant colonies of the Atlantic Coast the English Romanists in 1633 made a settlement in Maryland. "Landing on

Blackstone Island, they offered the sacrifice of the mass, raised the cross as a trophy to Christ, and chanted on bended knees the litany of the Cross." To the enlightened policy of Lord Baltimore was due the fact that large religious liberty was here guaranteed to the settlers.

Whether the European Christian entered the New World by north or by south or between the two, he came at once face to face with the heathen Indian. At his door lay the problem of home and foreign missions united. The work of evangelizing these savages began at once. Romanist and Protestant alike preached to them, meeting with varying success.

11. Ameri-
can Heathen

A narrow, bigoted, medieval Romanism in the extreme North and South and West, somewhat relieved by the more liberal sort in Maryland, stood side by side with the Puritan and Cavalier types of Protestantism, pledged to the conquest of the new continent. Both had the double task of winning the savages in the forest and caring for the ever increasing numbers coming from Europe. They are still engaged in the same work, while new problems incident to the progress of civilization have added greatly to the burden of evangelization. We shall henceforth consider the spread of Protestantism alone, and because of the limitations of space shall confine the inquiry to the seven largest denominations, Baptist, Christian or Disciples, Congregational, Episcopal, Lutheran,

12. O iginal Religious
Forces

Methodist, and Presbyterian, overlooking the divisions of each of these. The principal factors in this first religious struggle were the Baptists, the Congregationalists, the Episcopalians and the Presbyterians, the Christians, Lutherans and Methodists coming into prominence later.

13. The
First Problem

For fully a hundred years after the settlement at Jamestown these four denominations were mainly concerned with the problem of self-support. Churches were built in the seaports of the Atlantic at the very first, and, as the population extended westward into the wilderness, the Church went with it. The state of religion was low, although it was now and then quickened by a revival. As one of the results of the revival led by Jonathan Edwards in New England in 1734-1740, the missionary spirit grew strong, and David Brainerd was sent in 1742 to the Indians. Perhaps the most reliable estimate that can be found¹ shows that in 1775 eleven denominations—including Romanists—in the United States had 1,461 ministers and 1,970 churches. At this time, the total population was 2,640,000.

DENOMINATIONAL EXPANSION.

14. The
Baptist
Church

As a denomination, the Baptists became prominent first in Rhode Island in 1629, under the leadership of Roger Williams. In spite of fines, imprisonment, and other bitter persecutions, they continued to spread. In 1775 they had 350 ministers

¹See Dorchester's Christianity in the U. S., p. 256.

and 380 churches. They have been characterized by zeal for New Testament doctrine, for religious liberty and for missionary zeal. They take their place among the most aggressive of all Christian bodies.

Early in the 19th century, by a sort of impulse from three different sections of the country, a number of Christians came gradually together because of a common belief in certain doctrines, and united into a denomination called "Christian," saying in their platform, "The name of Christian is the only name of distinction which we take, and by which we as a denomination desire to be known, and the Bible is our only rule of faith and practice." They have grown with astonishing rapidity.

15. The
Christian or
Disciples
Church

The Congregationalists began their life in America with the landing of the Pilgrims in 1620, being an extension of the English Independents. In government, like the Baptists, they are purely democratic, each church being independent of all others, though associated for purposes of discussion, inspiration, and extension. For nearly a hundred years they were confined mainly to New England. Later they spread rapidly through the Middle and Western States, being honored of God as one of the chief agencies for the evangelization of the West.

16. The
Congrega-
tional
Churches

This is an extension to America of the Established Church of England and entered America through Virginia in 1607. In Virginia it was the only Church that had a legal existence and was

17. The
Protestant
Episcopal
Church

supported by taxation until 1776, although a majority of the people were then "dissenters." The basis of its theology is the Thirty-nine Articles. It is governed by canon law, administered chiefly through diocesan bishops. With the Romanists, Methodists and Lutherans, they represent the monarchical form of church government. Its principal strength has been in the cities and large towns. It has become very active in missionary work at home and abroad.

**18. The
Lutheran
Church**

This historic Church, founded by Martin Luther, was represented in the Dutch colony of 1621, and its first building was erected in 1671. The first organization of ministers and churches was made in 1748. It is composed largely of immigrants from Germany, Norway, and Sweden, with their immediate descendants. Its creed was mainly formed from the teachings of the great reformer, while its government is episcopal.

**19. The
Methodist
Church**

Under the leadership of John Wesley this Church was formed in 1739 as a result of a split in the Church of England. Its theology is Arminian. It is governed under a code of laws called "The Discipline," whose administration is lodged mainly in the hands of bishops unconfined to a definite territory. Their first services were held in New York City in 1766, and their first church building was erected in 1768. Their rapid spread over the whole land has been one of the most remarkable events in all church history.

The Presbyterian and Reformed Churches trace their origin chiefly to Scotland and Holland. Their doctrine and government are much the same. Together they represent the purest Calvinism, and stand for republicanism in government. The Reformed (Dutch) Church was first planted in New York in 1628. The first Presbyterian Church was organized on the Eastern Shore of Maryland about 1685. They represent the most conservative type in American Church life.

20. The
Presby-
terian and
Reformed
Churches

It is thus seen that among the Protestant churches in America there are represented the great historic types of church-life. The Arminian doctrine, represented chiefly by the Methodists, goes arm in arm with the Calvinistic represented chiefly by the Baptists and Presbyterians, to the conquest of our land. The three great forms of church government, the *monarchical* represented chiefly by the Episcopal, Lutheran, and Methodist churches, the *republican*, represented chiefly by the Presbyterians, and the *democratic*, represented chiefly by the Baptists and Congregationalists, are striving to bring the whole land into subjection to the Lord Jesus. Each has made a distinct contribution to our American Christianity.

21. Relig-
ious Types

In our country, in the unfolding of God's plans these various religious ideas, incorporated in living organizations, have been brought to play upon its evangelization and up-building. The ideas, liberty of conscience, freedom in worship, a free

22. The
Resultant
Force

Church in a free State, organized spiritual democracy, the most unlimited freedom in the formation of opinion and its expression, came to us in various degrees of perfection from Europe. They have been modified and brought toward perfection by discussion and have been made unconscious elements of our present day and every day religion. We have added almost nothing to the essential theology, government, and worship of the Church. With wonderful unanimity as to the essential teachings of the Bible, with forms of denominational government varied enough to suit all temperaments and shades of opinion and well adjusted to our ideas of freedom, with forms of worship at once free and reverent, American Christianity has made them all sweet with abundant toleration. Forced by the necessity of adapting an old and settled faith to ever-changing conditions of life, we have brought our Church organization to a rare degree of economy and efficiency. To-day the trend of thought is toward greater unity in essentials in order to economy and strength. The five ideas—freedom, toleration, organization, unity, and expansion—make American Christianity to-day. This type by virtue of its beauty and strength must be perfected by discussion and through the struggle incident to its life. Its power to produce an ample manhood entitles it to perpetuation. Loyalty to Jesus Christ absolutely requires us to make it universal. Every man and woman is called to

this fruitful work by the Lord Jesus himself, who after planning the work will energize the worker by the power of the Holy Spirit.

The following table of Religious Denominations in the United States, with 50,000 communicants and over, is compiled from statistics prepared by Dr. H. K. Carroll, for the "Christian Advocate," 1909.

DENOMINATIONS	MINISTERS	CHURCHES	COMMUNICANTS
Adventists	1,122	2,469	89,081
Baptists	40,354	55,226	5,435,074
Catholics	16,123	12,952	12,117,406
Christian Connection	1,011	1,379	85,717
Christian Scientists	1,386	668	85,096
Congregationalists	6,026	6,012	721,553
Disciples of Christ	8,534	13,672	1,431,383
Dunkards 1906	3,166	1,138	116,311
Evangelical Bodies	1,496	2,658	177,416
Friends	1,395	1,097	118,627
German Evangelical Synod	985	1,269	233,805
Jews	1,084	1,769	143,000
Latter Day Saints, (Mormons)	1,774	1,184	265,296
Lutherans	8,199	13,256	2,080,766
Mennonites	1,006	604	54,798
Methodists	42,791	61,940	6,825,971
Presbyterians	12,800	16,147	1,807,564
Protestant Episcopal	5,287	7,728	895,822
Reformed	2,047	2,626	437,501
United Brethren	2,240	4,697	300,699
Unitarians	541	461	70,542
Unvisersalists	724	486	53,012
Grand Total of 43 Denominations	160,041	204,465	33,551,340

QUESTIONS AND HINTS.

1. A map of Europe at the beginning of the 17th century with separate colors to show the countries

where the Reformed and Roman Church predominated. It would be best to have a member of the class make this map.

A map showing the distribution of the Protestant and Roman churches in the American colonies at the beginning of the 17th century.

Get pictures of Columbus, De Soto, Pere Marquette, Champlain, Martin Luther, John Calvin, of the remains at Jamestown, Va., of the landing of the Pilgrims at Plymouth, Mass., of the San Miguel Church in Santa Fe, New Mexico, and of other persons and places connected with the introduction of Christianity into America. Let some one of the class tell the story of each picture.

Give a brief account of the state of learning in Europe at the beginning of the 16th century; of government; of religion.

2. What changes can be noted at the beginning of the 17th century? What effects had the discovery of new lands upon religious thought?

3. Where did Christianity enter the United States? When? By what Church? What connection between discovery and religion? Trace briefly the spread of Romanism in the South.

4. Sketch briefly the introduction of Romanism into Canada. What was its probable purpose in extending West and Southwest?

5. When did Protestantism enter America? Where? Under what form? How far did religion enter into the plans of the Jamestown colony?

6. Give some account of the origin and settlement of the Pilgrim colony in Massachusetts.

7. What religious types first entered the Carolinas and Georgia?

8. Where did the Dutch first settle? The Scotch-Irish? The Quakers? The Lutherans?

9. Where did the Huguenots come from? What brought them to America? Where did they settle?

10. How did the Romanists who settled Maryland differ from those who settled further South?

11. Discuss the religion of the American Indians.

12. What religious types first appeared in America? What was their common task?

13. What was the first problem given Protestantism? What was the state of religion early in the 18th century? Who was the leader of the revival? What missionary went to the Indians as a result?

14. Sketch the origin and growth of the Baptist Church in America. Discuss its distinctive message.

15. Do this for the Christian Church.

16. Do this for the Congregational Church.

17. Do this for the Protestant Episcopal Church.

18. Do this for the Lutheran Church.

19. Do this for the Methodist Church.

20. Do this for the Presbyterian Church.

21. What religious ideas first entered America? How have these ideas been affected by American

discussion? What five ideas make American Christianity to-day? Discuss these ideas more fully. What is our duty towards this religious type? Is the task possible? Why? What part are you taking in your church work in order to increase its efficiency? What can you do to help the church life about you? If all church workers were like you what would be the condition of your church to-day? Are you prepared to take the place you are entitled to by reason of your birth and education? Are you helping or hindering the growth of the church?

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II.

Original Inhabitants.

Our forefathers as soon as they landed in the New World were brought face to face with the American Indians who have ever been a source of anxiety. As the far Southwest was settled our ancestors touched the Mexicans, who are still with us in increasing numbers. These original inhabitants constitute to-day an important element of our Home Mission problem and may be studied here separately with profit.

A. THE INDIANS.

The origin of the American Indian is still uncertain. From their languages and certain physical characteristics it seems probable that they came from Eastern Asia. **1. Origin.**

When the Europeans first came to America they found the Indians along the whole of the eastern coast. They seem to have roamed over the whole of the territory now included in the United States, and extended North into Canada and South into Mexico. The boundaries separating the tribes were not fixed, though some of the tribes were in a general way to be found in certain localities. They moved about freely as the supply of game and the exigencies of war demanded. As civilization advanced westward **2 Location,**

they withdrew into the interior. A few tribes still live on lands reserved for them in the older States, as New York and North Carolina, and some are mixed with the general population, as in Maine, Virginia and Florida. By far the great majority live west of the Mississippi, and Oklahoma contains more than any other State.

**3 Racial
Traits.**

The typical Indian, male and female, was of a high type, physically and mentally. The men were tall and robust with coal-black hair and eyes, high cheek-bones and of a reddish-brown complexion. With the exception of a few tribes in the far Southwest they did not live in towns. They lived in tents or wigwams, made of poles covered with skins or bark. They had dogs for hunting and horses for hauling and riding. They cultivated Indian corn, or maize, and tobacco. They dressed mainly in skins, which gave place to blankets after white men came in. Their weapons before firearms were introduced by the whites consisted of wooden clubs, stone axes with wooden handles, and bows and arrows. In the making and use of the latter they were very expert. It has been estimated that about two hundred languages may be found among them, alike in structure, but diverse because of the lack of written form and tribal wanderings. Their strong mental powers are exhibited in speeches delivered by their chiefs and now and then recorded by white men. Like true children of nature, their minds were poetic and their speech highly figurative.

They handed down by story the history of the tribes and stirred the imagination of their young by thrilling narratives of the courage and deeds of their forefathers. They communicated with each other on the march by signs cut in the bark of trees or made on the ground by sticks. The Indian character was a mixture of good and evil. They at times were generous, kind and loyal to friends. At other times they were cruel and treacherous in the extreme. They had a natural passion for war, which was the root of much that was worst in them. They at first treated the white man kindly, but feeling that the land was theirs they resisted with great courage the white man's control and ownership.

One of the most distinctive features of Indian 4 Tribal
life is the tribal organization. Each tribe had Life.
its own laws and customs. They had their rulers, called "sachems." The men, or "braves," hunted and fought, while the women, or "squaws," kept camp and tended the crops. The treatment of women was no worse than in other countries unaffected by Christianity. The origin of this tribal division is unknown.

The report of the Indian Commissioner for 1908 summarizes the population thus:

Population of five Civilized Tribes, including freed	
men and inter-married whites,	101,228
Population exclusive of five Civilized Tribes,	199,184
<hr/>	
Total Indian Population, exclusive of Alaska,	300,412

5 Religion

The Indians believed in a "Great Spirit" whom they worshipped. They saw indwelling spirits in nearly everything. They believed in prayer and practiced fasting. They had days of thanksgiving and special sacrifice. In illustration of this the following story is told of Tecaughretanego, a Delaware chief, who lived in Ohio: "Having recovered from a serious sickness of many weeks, he went outside his tent, built a fire before the door of his wigwam, and laid thereon his single leaf of tobacco. Then he bowed his head and offered this prayer: 'O Great Spirit, this is my last leaf of tobacco, and I know not where I shall get another. Thou knowest how fond I am of tobacco, but I freely give this leaf to Thee and I thank Thee for restoring me to health once more.'" Their forms of worship were "fanciful and crude." Connected with their religion were dances, the chief of which were the Fire Dance, Snake Dance, Sun Dance, and Ghost Dance. The Fire Dance was practiced by the Apaches and Navajoes in honor of the god of fire. The Moquis of Arizona worshipped snakes in the Snake Dance. The Sioux worshipped the sun in connection with the Sun Dance. Many tribes practiced the Ghost Dance before entering on the warpath.

The medicine man was both prophet and priest of the Indian religion, and as such he was all-powerful. Says Doyle: "Any young brave who had the 'gift' could aspire to this 'influential position.' The presence of the 'gift' was proven

by the endurance of severe physical tests, fasts, vigils, surviving poisonous snake bites and the dreadful sweat bath. The medicine man when in official regalia ceased to be a mere man and became the embodiment and personification of all the powers which he represented. This regalia consisted of a medicine shirt, a medicine hat, a sacred belt, and a mask which inspired great dread. The medicine shirt was made of buckskin covered with symbolical figures. No one was allowed to see the medicine belt or cord because of its sacredness. It is sometimes found on the braves after death. The medicine hat was likewise very sacredly esteemed. When a white man among the Apaches had the presumption to touch one or to take a picture of it, the Indians were greatly excited and purified both it and themselves with sacred powder. Of an artist who said that the belt would be improved if cleansed of the grease and dirt upon it, they demanded damages to the extent of thirty dollars. In this pontifical outfit, the medicine man practiced his necromancy and magical rites with great noise and grotesque action. He alone could perform the incantations and furnish the anointed amulets that were supposed to protect the warrior when on the warpath."

Mingled with their ignorance, superstition and immorality there were some elements of true religion. But they are ignorant of the Bible and so know nothing of Him who is "The Lamb of God to take away the sins of the world."

6 Relation
to White
Men

In general, when Europeans first came to America they were kindly received by the Indians. Dr. S. H. Doyle thus describes the white man's dealings with the Indians: "Columbus and his men were looked upon as a superior class of beings and treated accordingly. Their fidelity to Penn's treaty is historic. In the old Indian cemetery at Stockbridge, Mass., is a shaft bearing this inscription, 'The Friends of Our Fathers.' But in other cases, and sometimes when it was least deserved, they were treacherous, cruel and bloodthirsty. But it can scarcely be said that they were worse than the white men. With the coming of the white man it was inevitable that Indian civilization should perish, but it need not have gone down in shame and disgrace to its destroyer. Yet every student of history knows that it has. The Indian's land was taken from him by force, or purchased for a paltry sum, insignificant in comparison to its real value. Treaties were recklessly broken. Sacred promises were never kept. Cruel wars of extermination were waged upon the slightest pretext, or without any, if necessary for looting the Indians of their lands. The Indians began by meeting kindness with kindness, and good faith with good faith; but the after records! THEIR story can be written in two words—'Driven out!' and OURS in three—'Fair promises broken.' The pathway of the downfall of Indian civilization is marked by perfidy, by injustice, and by cruelty. What a debt we owe to the American Indian!

For hunting grounds taken, what less can we do than show him, the way to true hunting grounds of the future? For covenants broken and promises unkept, what less can we do than point him to the covenant-keeping God whose promises are 'yea and amen in Christ Jesus.' "

The history of the white man's relation to the Indian has been divided into three periods:

(1) *The Colonial Period*, extending from the discovery of America to the close of the Revolutionary War. It was marked by almost incessant wars, bloodshed and rapine. Driven from his hunting grounds and robbed of his lands, the Indian had to fight or die. He fought, but against ever increasing numbers. This period left the Indians hostile and often implacable.

(2) *The National Period*, extending from American Independence to about 1870, has been called "a century of dishonor." Our government made treaty after treaty with the Indians, protecting their lands and their persons by the most solemn national obligations. White men coveted their lands and disregarded the treaties. Again and again the Indians rose in arms only to be subdued. They were driven ever westward, large bodies of them being finally removed by the government. The Cherokees, who had made considerable advance in civilization and Christianity, were, through the greed of some citizens of Georgia, transferred in a body from Georgia to Indian Territory, losing half their number on the march through the wilderness. This period

left them subdued, but restive under the sense of gross injustice.

(3) *The Modern Period* began in 1870 under General U. S. Grant who introduced what has been called "The Peace Policy." He proposed to deal with the Indians on the basis of justice and kindness. In furtherance of this policy the "Indian Rights Association" was formed, consisting of nine members. Excellent results have followed in that Indian outbreaks have become fewer, many military outposts have been abandoned, or turned into schools, while savage customs are giving way to civilized ways of living. At present Indian affairs are entrusted to the Department of the Interior of our National Government. The chief officer of the Indian bureau is the Commissioner of Indian Affairs. Most of the Indians have been removed to "reservations" which are tracts of land reserved for their exclusive uses. In charge of the affairs of each reservation the Government has an Indian agent and assistants with him, a physician, clerk, farmers, policemen, and other employees. The whole establishment is called an "Indian Agency." One of the worst features of this agency system is the distribution of free rations. It encourages the Indians in laziness and makes them incapable of self-directed work. It also puts dangerous power in the hands of the agents.

The present policy of the Government is to treat the Indians as individuals, seeking to develop the desire of self-support and skill in labor.

"The Indian office feels," said the Commissioner in 1901, "that a great stride has been taken toward the advancement, civilization and independence of the race; a step that, if followed up, will lead to the discontinuance of the ration system as far as it applies to able-bodied Indians, the abolition of the reservation, and ultimately to the absorption of the Indian in our body politic."

Both the United States Government and the Churches have been educating the Indians. ⁷ Education. Boarding and day schools have been established for teaching academic branches and industrial subjects. The whole number of schools of every kind in 1908 was 343 with a total enrollment of 30,639. This represents an increase in ten years of 46 schools and an increase in average attendance of 5,442 pupils. In 1900 the Indian school population from 5 to 20 years of age was 89,632. During that year there were Indians of all ages enrolled in school 37,532. In 1900 there were 9,347 illiterate Indians at least 10 years of age, or 56 per cent. of the whole number. The Indian Commissioner reports that in 1908 "the number of mission schools under each denomination is as follows: Roman Catholic, 38; Presbyterian, 3; Protestant Episcopal, 6; Congregational, 2; Lutheran, 2; Evangelical Lutheran, Christian Reformed, Methodist, Baptist, Reformed Presbyterian, and Seventh Day Adventist each 1; undenominational 2—in all 61 schools with a total enrollment of 976."

The policy of the Indian Commission has been for several years to give special emphasis to such forms of industrial education as will help the Indian to maintain himself in the struggle of life. In 1905 he said that the Indian "is better equipped for his life struggle on a frontier ranch when he can read the simple English of the local newspaper, write a letter which is intelligible, though may be ill spelled, and knows enough of figures to discover whether the storekeeper is cheating him," than to spend years of time in purely cultural studies. In pursuance of this policy the Government is strongly encouraging the teaching of domestic science so as to produce "wholesome rivalry among Indian girls in feeling justifiable pride in knowing how to make and mend their clothing, cook palatable and economical meals, keep their surroundings in a sanitary condition, and not to spend all their income." After the same manner modern scientific agriculture is being taught. Native industries are being encouraged, such as blanket weaving among the Navajo, pottery among the Pueblos, bead and leather work among the Cheyenne and Sioux. They are being encouraged to cultivate native music and to keep alive the best traditions of their tribes through "stories of the hunt, of prowess and of the ideals and fancies of the tribe." The results of this kind of instruction and training are decidedly encouraging, although it may be truly said that this work is at its beginning.

The influence of the schools at Carlisle, Pa.,

and Hampton, Va., in producing trained leaders is simply incalculable. Of 1,107 Indian students who had been at Hampton up to 1907, a careful record of 648 has been kept, revealing the fact that they have been honorably employed in schools, in government agencies, and in various avocations and professions.

It was not long after the white man's settlement in America that efforts began to be made to evangelize the Indian tribes near the settlements. Pamphilus de Narvaes, a Spanish explorer, landed in Pensacola Bay, April 6, 1528. From that date to the present the Roman Catholic Church has continued its work. The first successful mission to the Indians in the United States was established by Spanish Franciscans at St. Augustine, Fla., in 1573, 34 years before the settlement at Jamestown, Va. Spanish missionaries came North from Mexico and established missions in the far Southwest and on the Pacific Coast. French Roman Catholic missionaries ascended the St. Lawrence River and attempted to plant missions on the Great Lakes with but little permanent result. In 1904 they reported 178 organized churches with 152 priests, 71 boarding schools, 26 day schools, and 109 teaching priests.

8 Evan-
ization
Roman
Catholics

The first determined and successful efforts on the part of Protestants to reach the Indians were made in Massachusetts by Thomas Mayhew, Jr., who established the first Indian school in 1651, and organized the first Indian church in 1652

Protestants

with 282 members. In 1670 the first Indian church with a native pastor was organized on Martha's Vineyard Island. In 1646 John Eliot, "the Apostle to the Indians," while pastor of the church at Roxbury, Mass., began his work for them. With rare wisdom and singular devotion he pursued this work during his long life. He translated the Bible into the Indian tongue and it was published in 1663, the first printed in America. He gave to the Indians other literature in their own language. At the end of his Indian Grammar he wrote this immortal sentiment, "Prayers and pains through faith in Jesus Christ will accomplish anything." Following Eliot came Rev. John Sargent (1734), who penetrated into Western Massachusetts and founded a school and a church. Then came David Brainerd (1718-1744), who pushed further west into New York, New Jersey and Pennsylvania. Such hardships as he endured have rarely been surpassed in the history of the Christian Church. His devotion, zeal and industry, joined to an insatiable spiritual hunger, have been the inspiration of multitudes. Then came David Zeisberger (1721-1808), who brought to the Indian missions ripe scholarship, shrewdness, singleness of purpose and loyalty. Under the Moravian Church he labored with varying success in Pennsylvania, New York, Ohio and Michigan. Limitations of space forbid an extended account of the growth of the Indian missions under the leading evangelical denominations.

The Handbook of the American Indian, 1907, says: "It may be said that at present practically every tribe officially recognized within the United States is under the missionary influence of some religious denomination, workers from several denominations frequently laboring in the same tribe. In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation, had they so chosen. Yet they deliberately faced poverty and suffering, exile and oblivion, ingratitude, torture and death itself in the hope that some portion of a darkened world might be made better by their effort. To the student who knows what infinite forms of cruelty, brutishness, and filthiness belong to savagery from Florida to Alaska, it is beyond question that, in spite of sectarian limitations and the shortcomings of individuals, the missionaries fought a good fight. Where they failed to accomplish large results the reason is in the irrepressible selfishness of the white man or in the innate incompetence and unworthiness of the people for whom they labored."

The following table exhibits the results of Protestant missions among the Indians:

Statistics in complete		PROTESTANT INDIAN MISSIONS.				Blank Spaces indicate no report		
Denominations	Missionaries	Churches and Missions		Sunday School		Day Schools		
	Ordained Helpers, Native, White	Number	Members	Number	Members	Number	Teachers	Pupils
Baptist, 1909.....	26							
Christian, 1909.....		1 ch	20					
Congregational, '09.	42	21 ch	1538			1	18	267
Episcopal, 1908.....	179	136 M	5514		1187			
Friends, 1907.....	15	10 ch				1		
Mennonites, 1907...	6	5 ch						
Methodists, 1909....	49	35 M	1750	44	1342			
Moravians, 1907....	3	3 ch						
Presbyterians, 1909,	118	118 ch	6832		5600	23	80	846
TOTALS,	438	324	15654	44	8129	25	98	1113

9 The difficulties in the way of the evangelization
Difficulties of the Indians are neither small nor few. The habit of shiftlessness has grown upon them generation after generation. Their persons and wigwams are usually filthy. Pride of race makes it hard for new ideas to enter and remain.

Disease is doing a deadly work. The report of the Indian Commissioner for 1908 says: "Although the prevalence of tuberculosis may vary greatly in different neighborhoods and groups, it is the greatest single menace to the future of the red race." When young Indians, long absent from their tribal life, return to it from distant schools, the old customs and life make loud call to them to return to the old ways. Wherever the Indian and the white man come into close and free contact the white man's greed and power taught him to cheat and oppress his red brother. There is in the minds of many sincere Christians a strong belief that the Indian is not worth saving. On the other hand there are many substantial and over-mastering encouragements. Says Boyle: "The argument of history conclusively answers the charge of the uninformed that the Indian cannot be civilized and Christianized. Entire tribes have been lifted from degradation, superstition and heathenism, to manhood, citizenship and Christian faith. And the Indian, once converted and civilized, becomes interested in his unconverted and uncivilized brother and is anxious that he also should have the advantages of Christianity and civilization. These two facts prove the practicability of Indian mission work and should stimulate "Prayer and pains (which) through faith in Jesus Christ will do anything"—even to the making of a live Indian a good Indian."

B. THE MEXICANS.

10 Origin

It seems that there were originally Indians in the Southwestern States who differed widely from the usual type of North American Indian. They lived chiefly among the mountains of Colorado and New Mexico. The name Pueblo is often applied to them. There are evidences in the forms of ruins of dwellings, of palaces and temples which prove that they were far advanced in some elements of civilization. These Indians were sedentary and divided into different clans. Just across the Rio Grande in Mexico Cortez (1485-1547), the famous Spanish explorer and fighter, landed in 1519 with a Spanish army. As he invaded the country he came into contact with a race of Aztec Indians, whom he conquered. The Spanish settled in the country and governed it until 1821, when the Mexicans won their independence. The Spanish intermarried with the aboriginal Indians, and from this mixed blood sprang the race whom we know as Mexicans. The Spanish moved North, and to some extent intermarried with the Pueblos. The Mexican proper is the result of the mixture of Spanish and aboriginal Indians. The Mexicans are not immigrants into the United States. They have always been here. True, many thousands have come here from Mexico, but they were not "foreigners." Texas rebelled against Mexico and won independence. It was admitted to the Union in 1844. One of the results of Texas independence was the Mexican war (1845), which ended in the ac-

quisition by the United States of the territory west and northwest of Texas to the Pacific Ocean. The resident Mexicans were annexed with the territory.

The great majority of Mexicans in the United States live in California, Arizona, New Mexico, Colorado, and Texas. Considerable numbers are to be found in Oklahoma, Louisiana, some in Mississippi and Florida, and a large colony in St. Louis.

11 Location and Number.

No accurate statistics as to their numbers can be given at present. Rev. W. S. Scott, of San Antonio, Texas, a man of large intelligence and a missionary among them, gives the following estimate as to numbers: In California, 200,000; in New Mexico, 200,000; in Colorado, 25,000; in Texas, 250,000, with smaller numbers in other States. He estimates that there are 700,000 Mexicans now in the United States. The number increases steadily from large natural increase and from immigration. In 1900 there were 103,393 Mexicans in the United States who were born in Mexico. In 1909 Mexicans to the number of 16,251 came into our country.

The Mexicans are docile, tractable and peaceable. Their disposition is amiable, benevolent and hospitable to a fault and always courteous. They are kind and gentle to one another in their homes. Their natures are deeply religious and devout. They are lascivious and prone to drunkenness. When sober they are not revengeful and vindictive, but when drunken they become at times very dangerous. They are shiftless and good natured.

12 Racial Traits.

13 Condi-
tions in the
U. S.
Material.

There are thousands of these people highly educated. Some are lawyers, physicians, teachers, merchants, ranchmen, ministers of the Gospel and priests. New Mexico has had a Mexican Governor, and it has had Mexicans in its highest State courts. While there are thousands who have wealth—many are very wealthy—the greater majority are poor, and much the larger part extremely poor. Their scant education, their ignorance of the English language and the fact that comparatively few have served their apprenticeship at any trade, compels the great mass of them to earn their livelihood as common laborers or as farm hands. In the towns these laborers live in small rented houses of two rooms—three rooms at most—and many of them live in shacks built of goods boxes and tin cans and sheet-iron as “squatters,” paying a nominal rent in most instances for the ground only. In the larger towns are numbers of tradesmen and artisans as well as some professional people, who own their own houses, who have educated their children and who form a society of their own of some culture and refinement. They make good farm hands; in large sections of Texas they have supplanted the Negro. They are naturally tillers of the soil. They love the out-of-door life. They make the best shepherds and herders, and they are the best hands to be found for the great irrigated farms of the Southwest. Some of the largest railroad companies use Mexicans on their section gangs, and in their railway construction

work almost exclusively, not only because it is cheaper labor, but because it is the most satisfactory.

The vast majority of the Mexicans are ignorant. Their education is still sorely neglected. Their own schools where Spanish is taught are few and inferior in instruction and equipment. In some of the States they are admitted to the public schools with white children. In Texas, except in the towns where the Mexican colonies are large and the antipathy toward that race is not so pronounced, the Mexican children, as a rule, are denied admission into the public schools; but because of their native pride, the poor buildings and equipment, and more generally because of the poor teaching many parents prefer to keep their children at home. Hundreds of boys and girls are growing up into manhood and womanhood poorly equipped for the discharge of those duties that our Christian land and this enlightened age demand. As ignorance is truly the mother not only of superstition, but of vice as well, these people must hand down to the succeeding generations all the errors of a baptized paganism and many hurtful vices to the certain detriment of the communities in which they live.

Some of the denominations have established excellent schools for them. The "Santa Fe Boarding School" at Santa Fe New Mexico, and the "Albuquerque Training School" at Albuquerque, Arizona, under the care of the Presbyterian Church, U. S. A., are notably excellent.

14 Educational.

They give careful instruction in academic branches and their industrial courses are practical and effective. Says some one in writing of the results of mission school work: "If you could see a dirty, procrastinating, untrained Mexican boy transformed by this life into the tidy, dish-washing, bed-making, care-taking, studious, Bible-loving, hymn-singing, wideawake schoolboy, you would know what it is that justifies this string of adjectives, and would want to help." The minds of the people are being more and more opened to the advantages of education and the opportunities for doing good in this direction are very great.

15 Evan-
gelization.

For three centuries the Roman Catholic Church has been at work with the Mexicans, having for most of that time undisputed possession of their religious life. The results are shameful. Their present religion is a cross between paganism and Romanism. Ignorance and superstition are combined with immorality, concubinage and illigitamacy among the lower classes. They are grossly ignorant of the simplest laws of hygiene. The people now seem well disposed to right living and are susceptible to education and religious instruction to a remarkable degree.

Protestant work began amongst them in Santa Fe in 1849 under the pioneer Baptist missionary, Rev. W. H. Reed. Other denominations have taken up the work and are prosecuting it with more or less vigor. Full and accurate statistics are at present unavailable. The Baptists have some 27 missionaries at work. In Texas they

are doing an extensive work and have 12 churches and about 1,000 members. The Christian denomination has several workers and churches. The Methodists have 62 missionaries with 34 churches and 1,920 members. The Presbyterian Church, U. S. A., has a number of missionaries, churches and members, besides 1,780 enrolled in Sabbath schools, and 25 day schools with 54 teachers and 1,473 pupils. The Presbyterian Church, U. S., has 19 churches with 2 white and 3 ordained Mexican missionaries, 3 licentiates and 7 candidates. They have 17 Sunday schools with 800 pupils enrolled.

Here are hundreds of thousands of ignorant people thoroughly accessible to the message of a pure and redeeming Gospel. They are of the same blood and speak the same language as the people of Mexico, just across the border. The two countries are closely related socially and commercially. Railroads are pushing South through Mexico into Central America. The evangelization of Mexico and of the Central American Republics will be more rapidly and thoroughly done by people of their own race and tongue than by others. It looks as if God were putting into our hands missionary material to be trained and sent South for new conquests of the cross.

The presence of such a large population, which seems destined to increase steadily and indefinitely, ignorant, superstitious and immoral, is a serious danger to our own civilization. Their characteristics are contagious. As a matter of

16 The
Real Issue.

pure self-preservation we are under heavy obligation to preach the Gospel to them.

But above all considerations lies this: Here are great numbers of people who are sinners without God and without hope. The blood of Jesus Christ alone can make the heart and life of a Mexican clean. We are under a direct and unavoidable obligation to our Lord Himself to bring His salvation nigh to those who are at our very doors. Neglect is disloyalty. The way is plain and open. Shall we not walk in it?

QUESTIONS AND HINTS.

1. What makes it seem probable that the Indians originated in Asia? Compare a picture of a high-class Chinaman and an Indian chief.

2. With a map before you locate the Cherokees, Choctaws, Chickasaws, Sioux, Apaches, Pueblos.

3. Discuss in some detail the Indian's physical appearance; clothing; wigwam; crops and weapons. If possible exhibit some specimen of Indian weapons. Read an extract from some Indian's speech and comment on it. Discuss the good and bad elements of Indian character.

4. How was an Indian tribe organized? What is the present Indian population?

5. Tell the chief elements of Indian religion. Estimate the influence of the medicine man. What is our duty to them in view of their religious condition?

6. Make out the case against the white man in view of his treatment of the Indian. What may be said on the other side of this case? What three periods in the white man's relation to the Indian? Describe the chief characteristics of each. What is an Indian agency? What is the present policy of Government towards them?

7. What agencies are at work to educate the Indian? Give facts concerning school attendance, illiteracy. What forms of industrial education are being used? Discuss the relative advantages of academic and industrial education as related to the Indians.

8. What Church established the first successful Mission for the Indians? When? Where? Give some account of the work of John Mayhew, Jr.; of John Eliot; of David Brainerd; of David Zeisberger. Discuss the results of Indian Missions as given by the Handbook of American Indians. Give an opinion about the attitude of your own denomination towards the Indian.

9. Enumerate the difficulties of this work. The encouragements. Form a definite idea of your own responsibility for the evangelization of the Indians.

10. Explain the origin of the Mexicans. How did they come to be in the United States?

11. Locate on a map the chief centers of Mexican population in the United States. What is the probable Mexican population?

12. Discuss the Mexican's racial traits.

13. What is the condition of the Mexicans in the United States? Discuss their desirability as citizens.

14. What is the educational situation as to illiteracy? School attendance? Desire to learn? Is the provision for education sufficient? Give some effects of education.

15. Discuss in detail the moral and religious condition of the Mexicans. What denominations are doing most for their evangelization?

16. What are the three elements of the real issue? Discuss each separately from the political and religious viewpoint. What is the great underlying need of the Mexican? What is your personal relation to this need.

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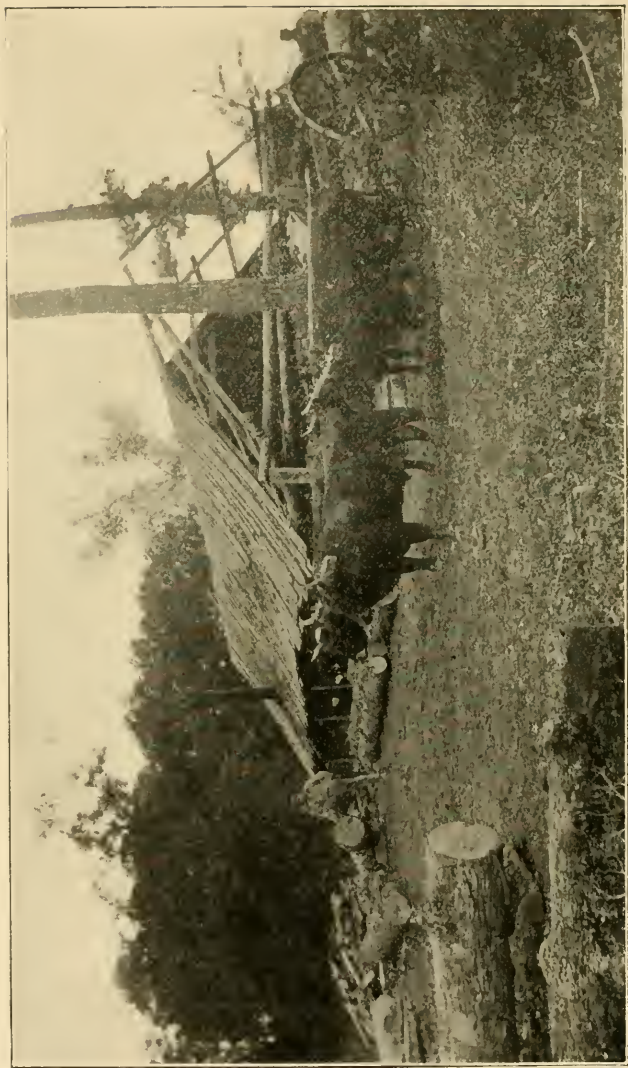
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A FRONTIER SAW-MILL.

III

THE ADVANCE GUARD OF CIVILIZATION: THE FRONTIERSMAN.

As already stated in Chapter I, Christianity first entered the territory now included in the United States from the Island of Hayti through Spanish invasion by Roman Catholic missionaries. Subsequently they came North from Mexico, and spread westward until we find them established on the Pacific Coast in California. They also extended northward on the Mississippi River. The French entered Canada and followed the course of the St. Lawrence River and the Great Lakes, going westward. Says Puddefoot: "The Church (Roman Catholic) of San Miguel in Santa Fe, New Mexico, was built seventy years before the landing of the Pilgrims, and the house next to the church fifty years. It is the oldest settled, is the farthest behind, and is the most ignorant and superstitious part of the land. In one part Mormonism holds sway; in the other Roman Catholicism of two centuries ago is still the prevailing religion."

1. The
Westward
Movement
of the
Frontier

As soon as our Protestant ancestors landed at Jamestown and Plymouth Rock and Manhattan and Toronto they met the frontier line at the

water's edge. From those days to the present there has been one prolonged and mighty effort to force it westward.

2. The
Problem

The Church's problem had two elements: To plant a civilization and the religion which was its root. In the United States it moved toward the Alleghany Mountains, which were reached in a century and a half. In three-quarters of a century it had crossed the Mississippi River and the Rocky Mountains and reached the Pacific coast in triumph. This was first done by mere scouting. The conquest in detail is still progressing, especially along the Rocky Mountain chain in Canada and the United States.

3. The
Agents at
Work

Upon what types of religious faith and life this gigantic undertaking fell has been sketched in the previous chapter. So far as Protestantism is concerned, these consisted at first of the Puritan Congregationalists in New England, the Dutch Reformed in New York, the Scotch-Irish in Pennsylvania, Virginia, and the Carolinas, the Church of England Cavaliers in Virginia, and the Baptists scattered here and there. Later, the Methodists, Lutherans, Christians, and others added greatly to the available forces of expansion. Our fathers met this responsibility with intelligence, courage and enterprise, and with faith in this land and in their God.

As these brave pioneers of the faith made their way westward they met varied difficulties that

taxed their powers to the utmost. The wild waste of woods, while it beckoned them on, presented obstacles of many kinds. Settlements were few and far between. The cities and towns were absorbed in matters of mere self-existence. The farm houses at first were log cabins built in the forest with a small clearing about them. The forests were untouched by roads, the Indian trail often being the only route between points. Communication was, therefore, very difficult indeed. Bears and wolves, fierce and ravenous, often made travel dangerous. Journeys were made either on foot or on horseback, for there were few wagons or carriages, even if they had had good roads. Along the frontier line there were almost no church buildings or school houses, and for a long period meetings were held in residences or underneath the great trees in the open air.

4. Difficult-
ies Encount-
ered During
Colonial
Days.

At first the Indians were not disposed to be troublesome. As they were forced to retreat further and further into the wilderness, suffering real or fancied wrongs, they became actively hostile. Most of the larger settlements built forts or stockades into which the entire population retreated for safety from attack.

The brave preachers of the early days endured hardness indeed as good soldiers. All along the frontier line from Canada to Georgia, no distance seemed too great for them to travel, no forest too black or dangerous, no people too poor and ignor-

ant. In the heat of summer, through the snow storms of the winter, across swollen rivers in the spring-time, on horseback, with a change of clothing and a Bible in saddle-bags, they went everywhere. Their salaries were very meager, and nearly all of them depended upon farming or teaching to supplement their incomes.

Everywhere wickedness prevailed. Drunkenness, gambling, licentiousness, fighting, Sabbath-breaking were common. The pioneer preacher had no bed of roses. When he turned his eyes backward now and then toward the more thickly settled regions to see if other missionaries were coming to hold the ground which he had claimed for Jesus, his heart was often troubled to find that the efforts to send re-enforcements were weak or unattended by adequate results.

5 Pioneer
Types

It will be of interest to take a swift glance at several types of pioneer preachers in order to illustrate the difficulties encountered by them. Some time about 1680 Rev. Francis Makemie came to Virginia by way of the Barbadoes to preach in the eastern part of the colony. He married and settled on the eastern shore of Virginia. Becoming possessed, by marriage perhaps, of a good landed estate, he became a successful farmer and merchant. In order to protect his own large interests and to shield his neighbors from wrong, he studied law and became an authority on legal matters in all his region. He diligently preached the Gospel

wherever he went. He established at least three churches on the eastern shore of Maryland and Virginia which still exist. He opened the way for the establishment of a church in the western shore of the Chesapeake, and to his labors many churches in and around Norfolk owe their existence. While on a journey, he stopped in New York City and preached without the permission of the Governor. For this he was arrested and imprisoned for more than six weeks. His was perhaps the first case of the kind tried in the colonies. His defence was so strong that the jury cleared him. Here was a farmer, lawyer, merchant, preacher, all in one. He was successful in each calling. He cleared new lands and brought them to productivity. He traded in the products of the soil and in merchandise brought across the Atlantic. He administered justice between neighbors, and won for those of his faith the right to preach the Gospel when and where they would. Wherever he went he made known the plan of salvation to sinners and built several churches which stand to-day as monuments of his enterprise, fidelity, and zeal.

Another type of worker of colonial times is seen in Rev. William Tennent, Sr., who having received a university training in his native Ireland, came to this country about 1716. After staying for some time in New York, he settled as pastor of a Presbyterian church on Neshominy Creek, in Bucks County, Pennsylvania, in 1726. Here within a

few steps of his own dwelling he erected a log house in which to teach school. It was about twenty feet square and very plain. In contempt it was called "The Log College." Here for long years he taught young men among whom were many ministers of the Gospel. It was a mighty evangelizing agency. As the Church grew in numbers and wealth, there was need of a better equipped college, and so from this Log College sprang Princeton University, which in time sent forth her sons to found other colleges.

Still another type of worker in these early days was the travelling evangelist, best exemplified in George Whitefield, who was born in England in 1714, educated at Oxford, and ordained in the Church of England, who became powerfully impressed by the revival of evangelistic faith in which the Wesleys took so prominent a part. His eloquence was most irresistible, and throughout Great Britain and during many long tours in America he drew thousands to hear the Gospel. Wherever he went multitudes were converted. His labors were but a part of that wonderful religious awakening begun in New England in 1734-35 by Jonathan Edwards. The revival was of incalculable benefit to Christ's cause throughout all the colonies and mightily stimulated the churches to greater effort to extend the influence of the Gospel.

Since the Wesleyan revival began to spread widely through the colonies down to the present

time, along the frontier and in the more primitive communities men of limited education, but with great zeal and often with a rude eloquence, have gone about from settlement to settlement preaching and exhorting the people. In many places they were and still are the only religious teachers. They have done noble service in keeping religion alive, and deserve an honorable place among those who helped to win the frontier.

During the Revolutionary War the minds of the people were wholly absorbed in the struggle for liberty and independence. Then came a period of recuperation and reconstruction under new laws. The construction of roads, the invention and development of the steam engine and its uses on land and water aided immensely in the evangelization of the East. Immigration steadily increased, filling up the cities and occupying the best lands. So over the Alleghanies flowed the human tide, occupying the vast plains of the fertile Mississippi with its great tributaries from the East and West. Ever among the foremost was the faithful home missionary. While the frontier line was yet in this valley, the American Sunday School Union began to send its agents to the yet thinly settled regions to gather the people into Sunday-schools, thus preparing the way for the establishment of churches. As a type of this class of workers, Rev. John H. McCullagh deserves study. Born in Glasgow, Scotland, in 1811, he was carefully brought up with three other

6. On to
the Missis-
sippi

children by a widowed mother. Faithfully taught by her the doctrines of her church, he gave his heart and life to God. He entered the Sunday-school established by Dr. Thomas Chalmers in Glasgow and Edinburgh. He imbibed the spirit of the great pastor who sought to reach the most destitute of the cities with the Gospel. Entering the University of Glasgow, he studied with eagerness and marked success until bad health caused him to suspend his studies. His family died while he was yet young, and to this bereavement was added the loss of all of his property. He had organized Sunday-schools among colliers and fishermen in Scotland and Ireland, but he felt that America was the most promising field. Landing in New York after thrilling dangers on sea, he called to see Mr. Robert Carter, a prominent Christian publisher. While in the city he heard of the American Sunday School Union. This was his course of reasoning: "American, that means national, not sectional; Sunday-school, that means spiritual, not secular; Union, that means united effort for Christ. That name expresses my sentiments. I can be a volunteer without asking any pay. I enlist in that cause for life." Going into the interior of New York State he taught and worked among the poor for several years. Hearing of the spiritual destitution of the Middle West, then being rapidly settled, he resolved to go there for work. Settling in Southern Illinois in a region

infected by malaria and called 'Egypt' because of its moral darkness, he established Sunday-schools far and wide. Removing in 1840 to Henderson, Ky., he found that there was only one Sunday-school in seventy-five miles in Kentucky. He established a school in the town which proved to be the fore-runner of ten churches and fourteen Sunday-schools. From this place as a center, he traveled great distances, overcoming tremendous obstacles in order to establish schools. Of this mode of life he said: "I have often gone three months with one suit of clothes; saddle-bags packed with shirts, collars, etc., and a few books, my main supply being sent ahead; so that on getting soaking wet, which was not an unusual occurrence, I had to let my clothes dry on my back. I swam rivers and creeks, at the risk of my life, to reach an appointment." In one year he organized ninety new schools, with a membership of six thousand nine hundred and twenty-six persons. During his labors he organized schools in seventy-five counties in Kentucky and also many schools through Southern Indiana and Illinois. He subsequently became superintendent of the Union's work in twelve States, extending from the Ohio to the gulf and from the Atlantic to the Mississippi. He died triumphantly in 1888 after serving the Union fifty-four years. In that time he organized 1,000 schools, containing 66,200 teachers and scholars. Hundreds of such missionaries have followed him

throughout the whole Western region.

7. Across
the Great
Plains

Westward still flowed the mighty human tide, spreading out over the vast plains and rolling against the Rocky Mountains. Among the first settlers there was always a missionary sent out from the East, or sometimes raised up on the frontier. No physical toil broke their resolution; no love of ease melted their stout hearts as they went here and there. They visited the emigrant train winding its painful way ever westward. They entered the settlers' cabin and brought comfort and healing to many a heart. They were equally at home in lumbermen's and miner's camp. They founded schools, opened Sunday-schools, formed churches, and organized society. They were often the real founders and builders of the State as well as of the Church.

8. Over the
Rockies to
the Pacific

It has been pointed out in the last chapter that the Romanists had established missions in California in the 16th century among the Indians. During the second quarter of the 19th century it was still unsettled as to whether Great Britain or the United States should possess that vast and resourceful region included now in Oregon and Washington. In 1836 Rev. Marcus Whitman with a small party of fellow-workers arrived at Fort Walla Walla, Oregon, to begin evangelizing the Indians. Finding that the British were preparing to claim the region as their own by right of first settlement, he took a famous ride to Washington

and the East in order to secure government support and a number of colonists that the region might be a part of the American nation. His purpose was accomplished through appalling dangers and incredible hardships by virtue of an indomitable will and a triumphant faith. In 1847, four years after his return, he with thirteen others was massacred by the Indians. And so our evangelical faith won its way through two hundred and twenty-nine years from Jamestown to permanent abode on the Pacific slope.

As we view the vast area reaching from the Pacific to the Atlantic and from the Mexican Gulf to the frozen Arctic regions, we find that frontier conditions still exist over extensive regions. Along the vast mountain region from the Laurentians of Labrador to the foot hills of Alabama primitive conditions flourish, somewhat unevenly distributed. The same is true of the well-nigh measureless region of the Rocky Mountains from the Yukon to the Rio Grande. The call is still for men who, full of faith, courage, enterprise, initiative, drawn by the Son of God and the sins of men, count their lives not dear unto themselves, if only they may make the great salvation known.

It is evident that the men and women needed for this work must possess special qualifications. First of all they must have ample vision. The vast possibilities of the frontier region must lie clearly before them. Sin, open and defiant, must

9. Filling in
the Details

10. The
Qualities
Needed

cry out for cleansing. The Christ in his exhaustless grace will stand in the way calling and beckoning. Varied resourcefulness must be theirs. There is imperative need of minds well disciplined and full-stored, and hands capable of skilled service in many directions. Policies must be formed. Schools and churches must be built and managed. Many frontiersmen are men of culture and require preaching of a high order. Dangers and difficulties rise on every hand. In not a few places on the frontier a man must stand by his duty with his life in his hands and boldly proclaim the right in the face of bitter opposition, of cunning slander, and threatened violence. The problems that he faces call often for the highest courage. His faith must stand the severest shock. Back of their rough exteriors, beyond their aggressive wickedness, he must believe that these men can be saved. Up to God his faith must climb, and to His infinite resources it must cling. It must stand the shock of sin and the pressure of love. Hopes for man, for men, for the institutions which they form, must keep him steadfast to his duty and glad in its performance. Above all else he must love. No other motive is strong enough to keep him to his task, or comprehensive enough to include every man. The frontier is truly a place for enterprise. The worker here who constantly quotes what he did in the East or at home will be hopelessly left in the struggle. Here precedents are of little value, unless they

can show how new conditions can be most promptly and thoroughly met. If no way to progress is suggested by experience, then a new one must be made at once. Here, too, a premium is put upon initiative. To sit quietly by and wait for opportunity to offer itself is a sure invitation to defeat. The lumber men, buried in the deep forest and busy with their own life, are not apt to spend much time or thought in bringing a Christian worker among them. The low cabin on the prairie cares little, perhaps, for a visit from God's missionary. He simply must seek the opportunity and often uninvited seek entrance to cabin and camp. The people are not likely to take the lead in the building of a church or a school. Nearly all movements for betterment must begin with the missionary. No man has ever succeeded in this work who has thought more, or even as much, concerning his own comfort as of the work to be done. He must practice always self-denial. Leaving home and friends, turning from the old life, with all its attractions, without thought of himself, he gladly faces the hardship of the new life. The problems that press for solution, the trials of the new life, its temptations, its exhausting demands on all the resources of manhood, test his loyalty to Jesus Christ. No loose grip upon him can here suffice. Christ's words, Christ's Spirit, Christ's example, must indeed be all and in all to him. The largest manhood is here needed, held by a true vision, cultured,

brave, faithful, hopeful, urged by love's constraint, enterprising, self-denying, centered upon and bounded by Christ. For such a man or woman there is still eager demand. Such a life here makes an adequate investment of itself, and rejoices in its own absorption.

11. The
Agents Used

In this foundation work on the frontier God has used different agents to produce the desired results. First came the home missionary. Perhaps Christians have not given this heroic man his due. The work that has fallen to his hands has just been sketched. It has ever been difficult, varied, often extremely rough and dangerous, as necessary to society as the laying of a good foundation is to the permanence of a building, and constructive in lifting men and whole regions into the light and liberty of God's children. The conditions of his task have been lonely. Forsaking home and friends, he has travelled long distances in physical discomfort, dreary and lonely. His salary, for some strange reason, has always been small, often inadequate. Sometimes he has not been appreciated at home, sometimes sadly misunderstood as to motive and method. There should be an awakening as to the real results which he has accomplished, and his reward should be proportionate. Rough men have been softened, lonely homes have been cheered, lawless regions have been brought under the dominion of right and love, churches have sprung up, schools have grown, colleges have been

founded and made to shine as lights in the darkness. Let us arise and bless him to-day as he works and prays and waits. God sees and God measures and God rewards.

On this front line of civilization the missionary has always found faithful believers, who in poverty and loneliness have borne steady witness to the grace of Christ. Brought into activity and trusted with great duties they have established the work done by the missionary. The Sunday-school has been ever blessed by God in the pioneer work of the Church. Its simple essentials of organization and equipment have easily lent themselves to the varying conditions of life. Its social life has drawn thousands to it. Its special appeal for the young has always been heard by some earnest souls. Its marked efficiency in bringing children and youth to a confession of Christ has ever commended it to God's people. Out of Sunday-schools established in thinly populated regions have sprung thousands of churches, strong and fruitful, themselves transformed into powerful agencies of expansion. In the experience of some of the leading denominations, for every ten Sunday-schools established there has come one self-supporting church. Hard by the church has sprung up the school, the missionary often being both preacher and teacher. Says a recent author, "Whenever one of these early Presbyterian preachers settled he first prayed, then preached, built a

church, a school house, and spent the rest of his days praying, preaching, teaching, and on occasion fighting."

As population grew and learning advanced, the college was established, and bore its testimony to the value of higher things, often through great tribulation unto a blessed fruitfulness. Working through these human agents in silent and resistless power has been the Spirit of God. From Him has come the vision, the faith, the courage, the enterprise, the initiative, the self-denial, the good hope, the compelling love. He has touched church and school and college with power to enlighten, to heal and to save. The wilderness and the solitary place have been made glad, and the desert has blossomed as the garden of the Lord. His has been the problem, His the solution, to Him be all the praise.

QUESTIONS AND HINTS.

Maps To the successful teaching of this chapter a large map of the United States will be of the greatest help. Sketch maps should be made by members of the class showing the location of the Thirteen Colonies. Another should show the United States at the time of the Louisiana Purchase. Another, at the time of the Annexation of Texas. Originals may be seen in the Century Atlas, Maps XVIII, XIX, especially the upper map XIX.

These maps do not always show the exact movement of the frontier line, but they do show the growth of the frontier problem.

The Phillipine and Porto Rican acquisitions are not here represented, because of the lack of space and time.

1. Name the chief types of religion that first settled America. Where did each begin work?

2.- What was the problem which the churches faced? Discuss briefly the difference between civilization and religion. Upon what does our civilization mainly rest?

3. Name the chief agents engaged at first. How did they meet their responsibility?

4. Describe the main difficulties in the way of evangelizing the frontier at first encountered. With what spirit were they met? What may be the good effects of attacking obstacles?

5. Give a sketch of Francis Makemie. What type of worker did he represent? Give an illustration of the evangelistic use of a college. Who was the representative traveling evangelist of the 18th century? Can you give an estimate of the value of his work? Give an estimate of the value of the itinerant preacher.

6. What motives carried population West of the Alleghanies after the Revolutionary War? How did the invention of the steam engine aid evangelization in the West? Give some account of Sunday-school missions in the early evangeli-

zation of the West. Let representatives of each denomination in the class, or others specially appointed, present a brief report on Sunday-school missions in each church.

7. Give a brief account of how religion spread over the great Western plains. What permanent work did the missionaries do here?

8. Give a brief narrative of Whitman's winning the Oregon region. How long did it take Protestant Christianity to spread from the Atlantic to the Pacific?

9. What regions are yet to be won in detail? Locate them definitely on the map.

10. Discuss the characteristics of frontier workers. Can you give illustrations from recent literature showing these qualities in action? Let some one here tell of the Sky Pilot, of Shock in the Prospector, and of Dr. Luke of the Labrador.

11. Carefully estimate the work of the home missionary, its quality, its conditions, its results, its rewards. How have believers aided in frontier work? Why has the Sunday-school been useful? Of what value are schools and colleges on the frontier? To whose blessing is the conquest of the frontier due?

What impression as to the nature of frontier work does this chapter make upon you? As to its importance? Would this be a good place for you to invest your life? Is the Lord Jesus pleased with your decision as to your life-work?

Is he calling you to the frontier? Will you go?

BOOKS OF REFERENCE.

Any standard history of the United States and Canada.

The Leavening of the Nation. Clark.

Winning of the West. Roosevelt.

Minute Men of the Frontier. Puddefoot.

Home Missionary Heroes, Presbyterian Board of Home Missions.

Heroes of the Cross in America. Shelton.

At our Own Door. Morris.

The Story of the Churches. Each denomination in separate volume. Baker & Taylor Company.

The Sunday School Man of the South. McCullagh.

Life of Paxson. Paxson.

Leaflets from Denominational Home Mission Societies or Boards.

IV

THE STRANGER WITHIN OUR GATES: THE IMMIGRANT.

Since 1492 in ever-increasing numbers almost every nation in the world has been contributing sons and daughters to make America populous and rich. The great races of earth are represented—Caucasian, Mongolian, Malayan, Negro, Indian. Representatives of non-Christian religions are found in the Japanese, Chinese, East Indian, Mohammedan. Corrupt Christianity is represented by Armenians from Syria, the Greek Church from Russia and Greece, by the Roman Catholic Church from Italy, Portugal, Spain, Austria, Germany, France, Belgium, Ireland, Cuba and Mexico. Two hundred years ago the Negroes were savages in Africa. The Hebrews make a class to themselves. Protestants have come to us from England, Scotland, North Ireland, Holland, Denmark, Norway, Sweden, Switzerland, and Germany.

The following statistics are of interest as showing facts concerning our foreign born population. They are taken from Strong's Social Progress for 1905:

Races are represented as follows:

Caucasian.....	66,809,196
Negro.....	8,883,994
Indian.....	300,412
Mongolian.....	114,189

Different religious creeds are represented below, most of whom (except Protestants) are foreign born:

Protestants.....	67,223,000
Roman Catholics	12,117,406
Jews.....	1,044,000
Mohammedans	15,000
Others.....	421,000

The following exhibit shows the number of our foreign born population in 1900 from the seven chief sources of supply:

Germany.....	7,832,681
Ireland.....	4,981,047
Canada.....	1,132,762
England.....	2,146,271
Sweden.....	2,084,842
Norway.....	787,836
Italy.....	732,421

Of interest is the following analysis of immigration arriving in the United States in year ending June 30, 1907.

Total	Under 14 years	Can read, but not write	Can neither read nor write	Bringing less than \$50	Per Cent of illiteracy
929,976	138,344	5,829	337,573	873,923	36

The tide of immigration ran highest in 1907, when it reached a total of 1,285,349. In 1908 it fell off to 782,870, and in 1909 to 751,786. This decrease was in large measure due to the business depression following the panic of 1907.

During the year ending June 30, 1909, 400,392 persons emigrated from the United States, of whom 225,802 were emigrant aliens.

(1) Several causes have combined to move these immigrants from their birthplace to new and strange conditions. In various ways they have learned to think that America is only another name for opportunity. At home they have lived on small farms with little or no hope for enlargement. As cost of living increases, they have scant opportunity to enlarge their incomes, and so added poverty comes. The need for laborers and the high price paid for work make a strong call to them. They have heard of the tens of thousands of acres of good farming lands free to the actual settler, or for sale at a trifling cost. They have been told something of the great cities calling for men in every line of work; of the railroads' hungry demand for laborers; of the vast fields laden with rich harvests waiting for reapers; of good houses and unheard of comforts that are the rewards of frugality and industry. To this land of what seems to them universal prosperity, they turn their hearts and faces. America is a great magnet to them.

(2) Forces at work in their native places have tended strongly to drive them forth. In nearly all the European nations there is more or less political disturbance and unrest. The old order and the new era are in conflict, and no one knows what the morrow may bring forth. The strife in Russia between the aristocratic class and the peasants, the irreconcilable enmity and strife between the Turk and the Greek, the spread of socialism in Germany, the unsettled questions between Church and

3 What
Brought
These Peo-
ple Here?

State in France, the universal cry of the poor and the oppressed against the rich and ruling, are samples of the political questions which keep men uneasy. Everywhere in Continental Europe there are signs of war. Vast armies maneuver annually, and the soldier is seen in every community. Each family is linked by law to the army, while vast sums are being spent in naval rivalry.

The total army establishment in times of peace in six countries is seen in the following table:

	Men	Army Budget
Germany.....	620,000.....	224,500,000
France.....	550,000.....	134 450,710
Italy.....	240,000.....	55,000,000
Austria.....	404,000.....	76,254,140
Russia.....	1,200,000.....	253,750,000
Great Britain.....	255,000.....	137,295,000

The necessary expenses of government, the support of an idle aristocracy, and the maintenance of huge armies and navies combine to increase the burden of taxation nearly to the limit of endurance.

In Central Europe the population is so dense that the struggle for existence is most intense. The population per square mile in Great Britain is 346; in Belgium, 589; in France, 188; in Germany, 269; in Austria, 226; in the United States, 21.

In the countries whence our immigrants came poverty is widespread and grinding. The following statement from Strong's "Social Progress," p. 89, illustrates the difference between the American and European workingman in the matter of food: "Dr. E. R. Gould finds that the American workingman, the best paid workingman in the world, is also the best fed; and although it costs more to employ him in money, he produces so much more work because of the high standard of living,

that he is also really the cheapest workingman of the world. From Dr. Gould's data, taking 100 as the quantity of each article consumed by the average workingman in the United States, the following figures would represent the quantity consumed by the average European workingman, according to the average consumption of the British, Belgian, German, and French workmen taken together: Meat, 33; lean or fat, 50; eggs, 85; butter, 100; flour, 100; potatoes, 175; sugar, 25; coffee, 85."

In several European countries, notably in Russia, religious persecution is practiced to such an extent that a man cannot worship God according to the demands of his conscience without permission from the civil authorities, and in some cases not at all.

(7) It appears that there are forces at work now to drive men from home to America. During the last half of the 19th century there was a wonderful development of facilities for travel by sea and by land. Great railroads penetrate Europe in all directions, making it comparatively easy, safe, and cheap for a family to get to a seaport. At the wharves in every European seaport immense steamships wait to take the emigrant across sea. One ship has been known to carry more than three thousand emigrants at one time in comparative comfort and perfect safety. Landing at one of our seaports they find (statistics of 1904) some 690 operating companies with 209,002 miles of railroad, whose agents vie with one another for the privilege of carrying the immigrant to any part of our land. Says a prominent periodical, "In this country there are nearly thirty thousand more miles of railway than in all the seventeen countries of Europe."

4. Reception in the United States

When an emigrant ship nears our shores, she must first stop at the quarantine station for a close inspection to prevent the entrance of contagious disease. He is then carefully examined in view of the following law: "Act of Congress, February 20, 1907. Section 2. That the following classes of aliens shall be excluded from admission into the United States. All idiots, imbeciles, feeble-minded persons, epileptics, insane persons and persons who have been insane within five years previous; persons who have had two or more attacks of insanity previous; paupers; persons likely to become a public charge; professional beggars; persons afflicted with tuberculosis or with a loathsome or dangerous, contagious disease; persons not comprehended within any of the foregoing excluded classes who are found to be and are certified by the examining surgeon as being mentally or physically defective, such mental or physical defect being of a nature which may affect the ability of such alien to earn a living; persons who have been convicted of, admit, being convicted of felony or other crime or misdemeanor involving turpitude; polygamists, or persons who admit their belief in the practice of polygamy; anarchists, or persons who believe in or advocate the overthrow by force or violence of the government of the United States, or of all government, or of all forms of law, or of the assassination of public officials; prostitutes, or women or girls, coming into the United States for the purpose of prostitution, or for any other immoral purposes; persons who procure or attempt to bring in prostitutes or women or girls for the purpose of prostitution, or for any other immoral purpose.

Persons hereinafter called contract laborers who have been induced to migrate to this country by offers or promises of employment or in consequence of agreements, oral, printed or written, expressed or implied, to perform labor in this country of any kind, skilled or unskilled; those who have been within one year from the date of the application for admission to the United States deported as having been induced or solicited to migrate as above described; also any person whose ticket or passage is paid for with the money of another, or who is assisted by others to come, unless it is affirmatively and satisfactorily shown that such person does not belong to one of the foregoing excluded classes, and that said ticket or passage was not paid for by any corporation, association, society, municipality, or foreign government, either directly or indirectly; or children under sixteen years of age, unaccompanied by one or both of their parents, at the discretion of the Secretary of Commerce and Labor, or under such regulations as he may from time to time prescribe.

“Provided, That nothing in this act shall exclude, if otherwise admissible, persons convicted of a offence purely political, not involving moral turpitude. Provided, further, That the provisions of this section relating to the payment of tickets or passage by any corporation, association, society, municipality, or foreign government, shall not apply to the ticket or passage of aliens in immediate or continuous transit through the United States to foreign contiguous territory.

“Provided, further, That the provisions of this

section relating to payment of tickets or passage by any corporation, association, society, municipality, or foreign government shall not apply to the tickets or passage of aliens in immediate or continuous transit through the United States to foreign contiguous territory. *And provided, further,* That skilled labor may be imported, if labor of like kind unemployed cannot be found in this country. *And provided, further,* That the provisions of this law applicable to contract labor shall not be held to exclude professional actors, artists, lecturers, singers, ministers of any religious denomination, professors for colleges or seminaries, persons belonging to any recognized learned profession, or persons employed strictly as personal or domestic servants."

Landing at Castle Garden, New York, for example, with his wife and children and all his simple world possessions, he faces conditions very different from what he ever knew. Being from the continent of Europe he cannot speak our language, and the words which he hears about him convey to his sluggish mind no ideas. When he comes upon the streets he is met by solicitors of bar-rooms and other evil establishments, and a thousand pitfalls are in his path. Perhaps he is met by some kinsman or friend who shows him where to get lodging and helps him to find work. Now and then he is met by the same employment agent, ready to send him inland to farm or factory. His condition is pitiful indeed. He stands between the old life and the new. The wide ocean separates him from friends and from the only life he has known. After awhile the immigrant decides that he will become a citizen of our Republic.

He must then go before a United States court and make oath that it is his "intention to become a citizen of the United States, and renounce forever, all allegiance and fidelity to every foreign prince, potentate, state and sovereignty whatever, and particularly all allegiance and fidelity to the" country from which he comes. At the end of five years from his landing he may get his naturalization papers on the following conditions: That he make oath to a United States court that he came to this country before he was eighteen years old, and has lived here ever since; that he is — years old and for more than three years has intended to become a citizen; that he prove by three witnesses that he has lived in the United States five years at least, and in a certain State for one year; that he has been a man of "good moral character, attached to the Constitution of the United States, and well disposed to the good order and happiness thereof"; that he is not an anarchist; that he has not violated the law concerning the admission of aliens; that he will support our Constitution; and that he renounces all allegiance to every foreign sovereignty.

The influence of this embryonic citizen will be determined chiefly by his history and character. With scant political education and training in the privileges and duties of citizenship, he is likely to become an easy prey of the political manager, who finds an effective way of controlling his vote. Before he can add strength to the State, he must be-

5 The
Immigrant's
Need

come assimilated. Many old ideas and prejudices must be surrendered. By a process more or less rapid and thorough, he becomes like the men around him. The habits of thought and action bred into him during generations in the Eastern world must be broken and the habits of the Western world must dominate him. He becomes Occidentalized. As he enters more into the new life, he is captured by its freedom and its optimism. He thinks as he pleases, he expresses his opinions with perfect independence, and he goes where he likes without challenge or passport. Asked as to his condition and prospects, he promptly replies, "All right!" He has been Americanized.

This man with others like him has a moral influence also that needs to be noted. Though he may be able to read and write, he probably does neither to a large extent—certainly not at first. If he has come from a land where the Greek or Roman Church is dominant, it is certain that his moral education is defective. Distinctions between right and wrong are dull, for he has not read the Bible carefully and has trusted the priest to make moral decisions for him. Finding himself free here he is apt to give rein to passions long restrained or to find new channels for their excessive indulgence. Tempted by the promise and glitter of new things, he easily falls into sin. Long used to the light wines and beer of his native land, he is easily tempted to drink heavily of our stronger

liquors. He has brought with him the Continental view of Sabbath-keeping and uses the Lord's Day for physical recreation and amusement. Long accustomed to regard woman as his inferior, he with difficulty learns the American idea of purity and equality in his treatment of her. His own character is not the sole sufferer from his moral weakness. As a member of a community of men much like himself, he helps to perpetuate and propagate his moral defects until his immorality becomes a contagion in his vicinity. It is well enough to assimilate him to our thought and life, to strip from him his Continental and Oriental garments and customs and clothe him in Occidental freshness, to teach him the genius of American life, but there is a higher step yet to which he must be led. We must Christianize him. Perhaps the last element of the old life to disappear will be the religious. America prescribes to him no creed. The church here simply offers him the Christ and says, "Follow Him."

We easily discover three processes through which we must take our brother. He must be taught—information must be imparted. He must be induced to lay his life out along new lines—his reformation must be effected. His character must be remodeled—his transformation must be secured.

Some wise plan must be devised for distributing immigrants more widely over the country.

6. Method
of Work

(1.) Distri-
bution.

The present tendency is for them to settle near New York. The following table shows their concentration. During the year ending June 30, 1907, the following five States received:

	Immigrants
New York.....	386,244
Pennsylvania.....	230,906
Massachusetts.....	85,583
New Jersey.....	70,665
Connecticut.....	84,641
These five state received...	808,039

Sixty-four out of every one hundred immigrants in that year stopped within three hundred and fifty miles of New York City. That means that the mining and manufacturing section is receiving the lion's share.

The following table is equally interesting. During this same year

	Immigrants
South Carolina received.....	2,913
North Carolina received.....	390
Oklahoma received.....	438
Indian Territory received	829
Georgia received	779
These five States received.....	5,349

This means that the South, which has vast areas of unimproved farming lands and immeasurable

undeveloped resources, is receiving the fewest number of immigrants. There can be no doubt that wider distribution would hasten the new citizen's development and would be helpful to the whole country.

Undoubtedly the first service to perform for (2) **Work** our new brother is to help him to get honorable, wholesome, instructive work. Hitherto his labor has been drudgery and all work, toil. With his initiation into the life of an American workman, he needs to be taught its freedom, its self-respect, its masterfulness, and its gladness. We need to make it difficult, if not impossible, for him to be long idle.

The American free public school is the supreme (3) **Schools** opportunity for the immigrant child to become quickly and thoroughly Americanized. During the year ending June 30, 1907, a total of 138,344 children of foreign birth under fourteen years of age entered the United States and Canada. In a very short time they enter our schools by the thousand. Here they quickly learn to read, write and speak our language, and by contact with our native born children they learn our customs. They in time become the teachers of their parents at home.

The Christian church has striven to do her duty (4) **The Church** to these one-time strangers. At the principal ports of entry there is a gracious opportunity for various persons and societies appointed by

the different denominations to receive and welcome them. When they remain permanently in the cities, they naturally settle in the quarter where their fellow-countrymen reside. Here the churches endeavor to follow them. In many cases visitors call at their homes to become acquainted and to invite them to their churches. They seek to be of real service, often bringing sweet relief in cases of hunger, nakedness and sickness, and often saving the unsuspecting from the snares laid for them by the wicked. In many cases where a particular colony is large enough, a native pastor is employed to visit the homes and to preach in the church and chapels especially built for them. In this work the Sunday-school is especially useful. Here the children are regularly taught the Bible itself with its blessed healing and up-building truths, to sing the sweet songs of Zion, to reverence the Lord's Day, to pray, and to rejoice together in its brightness. From these schools they take good literature in their native tongues and in English back to their homes, where its silent work goes on daily. The circulation of especially written tracts and leaflets is carried on extensively.

(5) In all forms of work certain considerations must be kept steadily in view. It is always and everywhere desirable to break up the solidarity which results from the establishment of "quarters," where old habits of thought and old preju-

ances are kept alive. Many of these opinions and customs are inconsistent with American citizenship, to say nothing of Christianity.

(6) In order to do the most effective service, it is best for the worker to understand, not only the American point of view, but that of the foreigner also. Next to a competent knowledge of the Word of God, skill in its use, and a pure Christian character, the establishment of this point of contact is of the highest value. What a straight road to an Italian's heart is some bit of accurate knowledge as to his condition and prospects at home.

(7) In all this work there is an enormous demand for genuine sympathy. With what longings do these strangers turn hearts back across the sea to the home-land! Loneliness seizes upon them. Poverty hinders progress. Temptations come thick and sharp. Curiosity about their habits is natural and to a certain degree is proper. We cannot refuse to pity them. But Jesus Christ loves them with infinite yearning. Into this love we must enter and in their joys and sorrows we must sympathize. We must shake ourselves free from national prejudices, must strangle our pride of birth or station, and humble ourselves that we may lift them up.

Information truly he must have. The only freedom denied to any man in our beloved country is freedom to be ignorant and to do wrong. Intel-

7 His
Supreme
Need

ligence is not only the safeguard of liberty, it is the very fountain from which it flows. Knowledge must be so abundant and so insistent that no man can remain ignorant, even if he wishes to. Such must be the supremacy of law in our land, that a man must at least maintain the semblance of right conduct. The law can indeed restrain the wicked man and force him to reformation. But neither information nor reformation can give him a new heart and cause him to think right, to feel right, and to do right. Reformation to American ideals and habits is indeed desirable; but his supreme need is to be transformed by the renewing of his mind, that he may prove what is the good and acceptable and perfect will of God.

8. A Great
Experiment

Perhaps in the history of the world, there has never been such an experiment made in state-building as we in America have been making for a hundred years. Stop and think. For all these long years racial types have been coming to us freely, bringing in their fundamental natures all the racial differences implanted by God and intensified by suffering and isolation. Here Caucasian, Indian, Malay, Mongolian, and Negro meet and become brothers. To our welcoming shores have come national types from every land on earth, developed by the influence of peace and war and fixed for ages. To these have been added types of individuals, with all the differences resulting

from temperament and education. And still they come, joining types which are distinctly American. What is to be the resultant ultimate type? Here they are—German, French, Russian, Italian, Irish, Hollander, English, Turk, Chinese, Indian, Japanese, Negro, Hindu and Esquimo, New Englander, Virginian, New Yorker, frontiersman, heathen, Romanist, Protestant. Some of the best and wisest men in the land look upon this experiment in assimilation with anxiety. Will our institutions stand the shock? Surely there is enough here to make us thoughtful and to arouse us to utmost exertion.

Up to the present the results surely have clearly 9. Past
Results justified the experiment. A swift glance over the brief life of our nation, recalls type after type of noble manhood and womanhood, quickened, strengthened, and beautified by America's transforming touch. No section, scarcely any considerable community in the land, has failed to feel the impetus to industry and the improvement in educational science and art, given by some son adopted from an alien house-hold. There is a growing opinion that further legislation is needed in order to protect our institutions against the lowest types of immigrants, while we invite the entrance of the highest. No doubt this will be done in due time. On the whole the outlook is hopeful.

10. The Future In Jerusalem for the Day of Pentecost God gathered "Jews, devout men from every nation under heaven." This new Jew, this new pentecostal type of manhood, began at once to perfect and perpetuate itself through the proclamation of the truth. Is it too much for us to believe that the Lord Jesus may be gathering in our good land "men from every nation under heaven," that through the renewing and unifying power of his Spirit a new type of manhood may go forth to bring the nations to His feet?

QUESTIONS AND HINTS.

1. What races are represented in American population? What religions? What part of Europe do the Roman Catholics chiefly come from? The Protestants?

2. What racial type is most numerous in America? Compare in numbers Roman Catholics and Protestants? Why so many Jews? So few Chinese? What country supplies the largest number of immigrants? Why is this? What per cent of the whole number of immigrants in 1907 were under fourteen years of age? What impression does the per cent of illiteracy make upon you? What was the per cent. of decrease in 1909 as compared with 1907?

3. (1) What new opportunities draw immigrants here? (2) What forces drive them from home? Can you add others?

4. Discuss the causes for excluding aliens.

Describe the immigrants' landing? Here clippings and pictures from papers and magazines will be especially helpful. Upon what conditions may a foreigner become a citizen of the United States?

5. When does he become assimilated? What is meant by "occidentalized"? When is he Americanized? Why must he be Christianized also?

6. (1) Discuss the problem of distribution. (2) What is the American idea of work? Why is it necessary to give an immigrant work? (3) What effects has the public school upon his children, on him? (4) What agencies does the church employ in reaching after him? (5) Why is it helpful to break up the foreign "quarters" in the large cities? (6) Give an estimate of the importance of understanding his point of view. (7) Wherein lies his claim to sympathy?

7. What is his supreme need? Why?

8. What three main types are represented among the immigrants? Is this mixture a proper cause for serious thought? Why?

9. What has been the result of the mixture in the main? Name several foreign born citizens, dead or alive, who have done our country distinguished service? Can you name any who have done harm?

10. What do you think of the idea that God is making here a new type of manhood to evangelize the nations?

11. Name some duties which this chapter makes plain to your church? To your college? To your society? What privileges? To you? Why not establish a Chinese Sunday-school, or teach a class? Italian? Greek? Cuban? Mexican? Does Christ Jesus want you to invest your life here? Write out three good reasons why he does not. Write three good reasons why he does? Which are the stronger? What are you going to do about it?

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Aliens or Americans? Grose.

V

A RACE PROBLEM: THE NEGRO IN THE SOUTH.

The origin of the Negro race is uncertain. For 1. Origin
ages its home has been the continent of Africa, with its 11,403,000¹ square miles, and its population of 148,669,000, giving an average of thirteen persons to the square mile. It would not be accurate to say that all these people belong to the Negro race, but certainly a great majority are of this family. Most of the colored people in the United States are descended from ancestors who lived on or near the west coast of Africa.

Previous to their transportation to America, 2. Their
they were sunk in very low forms of sav- Condition
agery. They lived in tribes with little organization, and inhabited rude huts to shelter them from the heat and rain. Their food consisted mainly of wild fruit and such game as their cunning and skill with rude weapons enabled them to take. Their idea of a god was that he was always angry and must be placated with sacrifice. They were enslaved by superstition and lived in abject fear of evil spirits. Their moral standards were low in the extreme. For ages they had been one of the chief sources of supply for the slave markets of the world.

¹ Statistics are taken from Strong's "Social Progress," 1905.

3. Brought Out by Force So far as the records show, they have never been an exploring, or emigrating, or colonizing race. They have been content, on the whole, to remain undisturbed by the movements of the world outside. The slave trader has followed his unholy calling until the present time and has personally or through his paid or impressed agents captured the natives in their forest homes and brought them, often with unspeakable cruelty, to the sea-coast, where other slave traders waited to carry them by force in earlier days amid the horrors of the slave-ships to distant lands for sale.

4. Appearance in America In the middle of the fifteenth century Negro slaves were annually brought in thousands to Europe. In 1553 they were freed in England. The Spaniards brought them freely to their American colonies, and in the year 1619 a Dutch ship landed nineteen Negroes at Jamestown in Virginia. Throughout the whole colonial period this trade was regularly kept up, until in 1775 it is estimated that there were 500,000 black slaves here, a number equal to 19 per cent of the entire population. The New England colonies, as well as those in the South, bought and sold and kept slaves. "Thousands of negro slaves were sold into New England,¹ Boston merchants engaged in the Guinea trade, but Newport, R. I., was the great center of this traffic." "The following advertisement taken from the *Con-*

¹See Dorchester's "Christianity in the United States," p. 223.

necticut Gazette (New Haven), October 1, 1757, will tell the story of the African slave trade in Connecticut at that time: *To be sold:* Several likely Negro boys and girls: arrived from the coast of Africa. Samuel Willis, at Middletown." Many reasons combined to increase their numbers in the South, of which two were the growth of cotton raising and the suitableness of the climate.

In slave days the Negro as a rule had a comfortable house to live in and was well clothed. His food was plain but plentiful and wholesome. When he was sick, he was attended by his owner's physician. He was taught the use of tools and was forced to work when he showed unwillingness. Marriage was recognized, but at times the family tie was broken and its members sold apart. He was taught the difference between right and wrong, and wrong doing was promptly punished. A Christian master usually provided religious instruction for his slaves, who often sat in his church and listened to his pastor. Occasionally they were taught the elements of learning, but generally they were illiterate. No apology is here offered for human slavery. Our nation is absolutely united in rejoicing that the institution is dead, without possibility of resurrection.

5. Condition
Under
Slavery

The total results of slavery were the civilization, in thousands of cases the Christianization, of the Negro. He did not rise to the civilized life by

6. Total
Results of
Slavery

ages of struggle and suffering. He was introduced suddenly against his will into a Christian civilization. He became civilized by two processes. First he was forced to clothe himself, to obey the law, to work, to adjust himself to a state of society of which he had been utterly ignorant. This was civilization by compulsion. Then he imitated the institutions and customs, good and bad, of his master. In this he has always been expert. Here was civilization by imitation.

7. What
Sudden
Emancipa-
tion Meant

American citizenship brings with it both the right and privilege of freedom. It generally brings the right to vote. Duties and privileges are both involved in it. The right to vote implies intelligence. The privileges of citizenship imply grave responsibility and every citizen is obliged morally to maintain it unhurt and to improve the society of which he is a member. When suddenly freed by military decree the Negro entered at once into privileges which he could not appreciate, and which in numerous cases he abused. His chief addition to the high civilization which he received by imitation and compulsion was his power to do physical work, which was no small contribution. But he had no power to improve society by any contribution of thought or of moral energy. He was made responsible for doing what he could not do, and his very situation was filled with cruelty.

8. Recon-
struction

At the close of the Civil War in 1865 the social life of the South was shattered. For

ten years Congress tried to reconstruct Southern institutions without paying much attention to Southern opinion or social conscience. So far as the relation of the Negro citizen to his old master was concerned, there sprang up antagonisms, sharp and threatening, and covering every human interest, political, social, industrial, educational, and religious. Most of these antagonisms have softened with time and experience, especially those having to do with education and religion and to a considerable degree with politics.

The discussions and experiences of the past forty years have strongly united Southern opinion and, increasingly, public opinion at large as to the following points:

9. Some
Matters
Settled

(1) The Negro will continue to live in the South.

(2) The average Negro is inferior to the average white man in initiation, in construction, and in administration.

(3) The price of peace is separation, with special reference to all educational, social, and religious affairs.

(4) There is an increasing class of Negroes who are intelligent, independent, resourceful, and genuinely and ethically religious.

(5) There is a large criminal class of Negroes, who are the chief source of the race troubles in the country.

(6) The great mass of the Negro population, still living in the rural districts, are quiet, content, and surely improving in all material matters.

(7) The religious life is more intelligent, but it is still far too emotional and unethical.

10. Present
Condition

(1) Physical

As a rule, the pure-blooded Negro is a fine specimen of physical strength. He is capable of great and prolonged labor. Many think him lazy by nature, having little conception of the real meaning and dignity of labor. This anecdote illustrates his love of ease. A Negro farm hand was found by his landlord, asleep in the field under a shady tree in the middle of the afternoon. Going up to him, the man said: "Wake up, Jim. What is the matter with you?" "'Tain't nothing the matter with me, boss." "Is your mule sick?" "No, sir, boss. Da she is out da eat'n' grass." "Well, what are you doing here then?" "Boss, I'se just awaiting here for de sun to go down, so's I kin quit work." Until subjected to great poverty and bad conditions as to food, clothing, shelter and personal purity, he is remarkably exempt from disease.

Some investigators claim that there has been a notable increase of consumption, insanity and venereal diseases. In the cities the condition is accurately described by President R. R. Wright: "Any one who will give the least observation to

this matter will see that the cities are the hot-beds of crime, misery, and death among the colored people. Here they are huddled together, often with two or three families in one room. Without employment for more than half the time, they are consequently insufficiently fed and poorly clothed. When sick they are unable either to employ a physician or to buy medicine. At least twenty-five City of Savannah, during the year 1894, 251 colored persons died without medical attention. This being thirty-three and one-third per cent of the total number of deaths among these people for that year. About sixty per cent of this number of deaths were children under the age of ten. Twenty-four thousand of the 52,000 of the population of Savannah are Negroes. Hence it will be seen that whatever affects these people affects at least nearly half the population of our chief seaport. What is true of Savannah, I judge to be approximately true of all of the cities of Georgia and of most of the cities of the South." The neglect as to medical help is perhaps overstated as to general conditions. In spite of poverty and disease the Negro population has steadily increased. In 1800 it was 1,001,463; in 1900, 8,833,994. The per cent of increase was 13.5 between 1880¹ and 1890, and eighteen per cent between 1890 and 1900. The negro population grew thirty-four per cent. in twenty years.

¹See an article on "The Possibilities of the Negro," in *Book-lover's Magazine*, July 1903.

(2) **Mental** Here conditions differ widely. That many Negroes have high mentality there is no sort of doubt. In the pulpit, at the bar, behind the teacher's desk, with the artist's pencil, and with the poet's pen, and in technical engineering there are many instances of great ability. ¹Doubt as the accuracy of this increase is felt by some because of alleged defects in the census of 1890.

It is believed by some observers that the Negro child's mental growth is normal and satisfactory, as a general thing, up to the beginning of adolescence, and that subsequently it is not normal. Scientific study of Negro psychology is lacking. As a rule, he shows good powers of memory, poor analysis, strong emotions, and weak will. In most matters his judgment is poor, and there is a lack of inventiveness. The colored man is a great lover of music, which expresses itself in song and in certain rhythmic movements when at work. As a rule they are light-hearted and happy. Their wit is genuine, as may be seen in the matchless stories told by Mr. Joel Chandler Harris. Their humor is irresistible, and, after all, the more attractive because of its unconsciousness. Here is an anecdote of an old colored woman whom a showman wished to secure for his show. Said his agent: "Aunty, do you remember George Washington?" "Does I recomember George Washington? W'y, laws-a-massy, mistuh, I reckon I does. I orter,

¹See foot note, p. 77.

ortent I? Fer I done nussed him. We played together evy day when he was a li'l' chile." "Well, do you remember anything about the Revolutionary War?" "G'way, chile! Yes, indeed I does, honey. I stood dar lots of times, an' seen de bullets flyin' aroun' thicker'n rain-drops." "Yes, well how about the fall of the Roman Empire? Do you recollect anything about that?" The old woman took a long breath. In fact, it mounted to a sigh. She reflected for a few moments and said: "De fact is, honey, I was purty young den, an' I doesn't have a very extinct recomembrance 'bout dat; but I does 'member, now dat you speaks of hit, dat I did hear the white folks tell about hearing somep'n drap." The nation's progress in thought has been little affected by the Negro's contribution. The progress that he has made in education is truly remarkable and full of hope for the future. The per cent. of Negro illiteracy in 1880 was seventy, in 1890, fifty-seven; in 1900, forty-four, a decrease of twenty-six per cent. in twenty years.

It is true that in every Southern State through public or private provision any capable and ambitious colored man or woman can get a fair college education, and some technical training beside. To produce these remarkable results Southern and Northern statesmanship and benevolence have combined. Tens of millions have been given by

individuals and churches of the North, and, according to Dr. Booker Washington¹ "Since 1880 \$105,807,930, have been spent for the negro schools in the former slave States. In the school year 1870-80, \$2,120,485 were spent for colored schools and in 1900-01, \$6,035,550, an increase of \$3,915,065, or almost eighty-five per cent."

(3) Moral Their moral condition is varied. There are clearly discernable three classes. At the bottom is the colored criminal. The most recent available statistics² show that in the United States there are about 83,329 convicted criminals, of whom 24,277, or twenty-nine per cent., are colored. It is from this class that crimes against women most largely originate. There is need for a more careful study of the Negro criminal and his treatment.

As we rise in the scale, we see the great middle class of people, laborers in town and country. The moral advantage is with the countryman. With this class the chief moral delinquencies are petty larceny, impurity, intemperance, and untruthfulness. It is not meant that these immoralities are universal, but that they exist to a noticeable degree. Its moral excellencies are especially cheerfulness, industry, patience, and hopefulness. There is still another class composed largely, though not exclusively, of educated people, who

¹Strong's Social Progress, 1905, p. 146.

²Strong's Social Progress, 1905, p. 98.

are truthful, honest, just, pure, and good. This class is steadily increasing. It is true that the low moral condition of the rising generation is cause for serious thought.

Ever since his emancipation and enfranchisement, the Negro has voted almost solidly with the Republican party. His ignorance and venality made him the prey of designing politicians. Entrusted with the ballot, he has too often voted without intelligence or conscience. In the States and counties where he has made the majority of voters, he has misused the ballot to such an extent that ruin stared the people in their faces. In consequence some of the States have disfranchised hundreds of thousands of Negro voters. The laws do not make it impossible for any Negro ever to vote, but they put a premium on intelligence in the voter and so offer a new incentive to education. These laws are of too recent adoption to form a fair judgment as to their effects. (4) Political

Throughout the whole South with absolute unanimity, the white people have a law written and unwritten, that in all social matters there must be no mixing of the races. Severe penalties are provided for intermarriage, and swift ostracism, if nothing more serious, is visited upon any person practicing it. Every Southern man believes that this separation is necessary for the protection and perpetuation of white blood and civi- (5) Social

lization. Everywhere in the South the possession of education and property is separating the colored people into classes, just as it does elsewhere. Educated colored people can now find satisfaction for their social desires among their own people.

(6) Industrial

From Virginia to Texas for generations the colored people have made up the laboring class. The Negro is at liberty to enter any calling he pleases upon fulfilling the ordinary requirements. "Prior to the Civil War," says Ex-Governor Lowry of Mississippi, "there was a large number of Negro mechanics in the Southern States; many of them were expert blacksmiths, wheelwrights, wagon-makers, brick masons, carpenters, plasterers, painters, and shoe-makers. They became masters of their respective trades by reason of sufficiently long service under the control and direction of expert white mechanics." But during this period he was mainly engaged in agriculture and still is so employed. Up to quite recent years he has not been identified with labor unions, but now the tendency is toward the organization of colored unions. In every State in the South remarkable progress in industrial education has been made, and thousands of Negroes have been carefully trained in them for skilled service. Dr. Booker Washington has estimated that fifty-two per cent. of Negro laborers are engaged in agriculture, and that "in forty years

¹Strong's *Social Progress*, 1905, p. 147.

287,933 Negroes have acquired control of farm land in the South Atlantic States, of whom, 202,578 or 70.4 per cent. are tenants, and 85,355, or 29.6 per cent., are owners or managers; and that the total value of the Negro farm property is conservatively estimated at \$230,000,000."

The Negro shows naturally strong religious tendencies. Perhaps his chief enjoyment is in the exercise of his religion. There is a marked tendency among them to separate religion from morals. It is mixed with superstitions. Always and everywhere it is emotional rather than intellectual in type. Here is a picture of a religious service in a colored country church in 1896 in an Alabama swamp. A white minister with friends was camping on a lake nearby for fishing and hunting. He sent word far and wide that he would preach for the colored people in their church. Long before the hour for the service the roads and paths leading to the church were here and there filled with people, men, women and children, in wagons, in buggies, in road carts, on horse-back, mule-back and afoot. When the preacher arrived, the grove about the church was a scene long to be remembered. The people gathered in groups here and there. All were clothed in their Sunday best. The women were gay in bright colored calico. Entering the church the minister went into the small pulpit with the colored pastor. The service began with

(7) Religious

singing, which soon attracted the people indoors until they filled all of the rude benches. To right and left and in front of the pulpit sat the older men and women. As the worship proceeded the emotions rose and found expression in low murmurs of satisfaction, or loud, "Amens!" of approval. The congregation was strongly responsive when the minister arose and gave out his text. He was himself a warm-hearted man and was keenly susceptible to his surroundings. The situation called out the best that was in his mind and heart and conscience. As he got well into his subject, the older men and women began to indicate their approval by swaying their bodies and nodding their heads. As the preacher warmed to his work the congregation responded eagerly. Soon a low moan could be heard,—a sort of obligato of satisfaction—broken now and then by the rhythmic patting of the feet and clapping of the hands. To the right one said "Amen!" which was answered here and there by exclamations like "Say dat agin" "Dats de truth!" "Hear dat white man!" "Amen!" "Amen!" And the low m-m-m-m-o-a-n went on. The preacher's head and heart were now afire. Suddenly to his left a loud cry was heard above all the rest. It came from a large woman, who rent the air with shout after shout, throwing her arms about her. She was promptly seized by three sisters who held her until she fell exhausted and moan-

ing. On went the preacher, while the men kept up their fervent amens. Soon two other women in different parts of the house broke loose in wild shouts and were quieted only by exhaustion. The colored pastor in the pulpit behind the preacher was in a high degree of joyful excitement, clapping his hands, patting his feet, and shouting "Amen! A-A-men" The climax of the sermon was now reached. The people were simply in ecstasies. The pastor could no longer contain himself and shouted above the preacher's excited tones, above the groans of the men and the shouts of the women, "Amen! Amen!! Go it, doctor! Go it." The doctor did his best and soon ceased from exhaustion. He will never forget the eager handshakes and cordial thanks from the people. Five months afterward he met one of the leading men of that church in the town making Christmas purchases. "How are you, Uncle Reuben," said he. "I'm well, Doctor. When is you comin' back to see us? That 'ere sermont you preached is a-gwine up and down the swamp yet!"

In most of the cities throughout the South at present, one can easily find colored church buildings well constructed, comfortably, sometimes handsomely furnished, well warmed, ventilated, and lighted. Their congregations are well dressed and intelligent. Their ministers are men of classical education, who preach with dignity and quietness. Their services are quiet and reverent. Their busi-

ness affairs are well managed and their work is well organized. The great Negro denominations conduct their affairs with intelligence and power. Their benevolences are fairly well supported. Their organic work is carried on through well established and effective boards and societies.

11. Some Statistics

As a result of the religious teaching of the Negroes before the Civil War, "In 1859 there were 468,000 Negro church members reported in the South, of whom 215,000 were Methodists, and 175,000 were Baptists."¹

Amongst the Negroes there are to-day,²

Denominations	27
Organizations	24,572
Church edifices	21,146
Seating capacity	6,810,965
Valuation	\$28,863,168
Members	3,589,780
Members and adherents	6,325,880

Statistics show most clearly that the overwhelming majority of the colored people belong to denominations entirely independent of white control.

12 The Supreme Need

Two words sum up our duty to our brother in black, Christian training. Reformation is good as far as it goes, but the Church of God cannot hope for the best results until the mass is lifted up through the regeneration of the individuals composing it. A race is ordinarily regenerated by its own agents. The chief agent in this work is undoubtedly the colored pastor. At emancipation the

¹"The Negro Church," Atlanta University Press, p. 29.

²Stron 's "Social Progress," 1905, p. 149.

Negro's church was the center of his whole life. Here he worshipped God; here his children went to school. It was the meeting place of his political club, and his social recreation was found here. The very center of his church life was the preacher. His influence is not so great as it was once, because of the growth of general intelligence. This man has generally natural powers of leadership which have been cultivated by long practice. His rule has been autocratic indeed. Possessed of a rude eloquence he has swayed the people through passionate appeals to their prejudices and emotions. He must be trained. Out of ninety answers received by an investigator from colored men to the question, "What is the greatest need of our churches?" fifty-four replied, "An educated, consecrated ministry." Progress has been made, but there is need for more work. There are now some thirteen theological schools for Negroes in our country with 368 students, of whom sixty are college graduates. Some plan capable of wide application is needed for reaching the colored pastors in the villages and rural districts. The John C. Martin Education Fund was founded for this purpose and has done incalculable good.

Close by the preacher stands the colored teacher, sharing his opportunity and his influence. His access to the children gives him an unequalled opportunity to shape life at its beginning. His conception of his calling must be much higher. Too

often he teaches because it gives him influence and money. He must be shown the real nature of his calling and be induced to make every effort to form character while he imparts knowledge.

We must go beyond teacher and preacher. Upon the people themselves direct and powerful influences must be brought to bear. There are many colored parents who seek earnestly to do their duty to their children; but nevertheless there are multitudes of colored homes without any conception of order, cleanliness or obedience. The children are turned into the street to grow up without the fear of God. There is urgent need for pure and wholesome home instruction and training. Fathers need to be taught their responsibility for the purity of the home circle. Mothers must learn the simplest lessons of order and cleanliness. Children require sound instruction as to their relations to parents and other members of the household.

The mass of colored people need to be given the education of the head, including, besides the simplest elements of learning, grammar, history, hygiene and civil government. They need to be taught as far as human skill can teach them to hate evil and love good, to restrain evil passion and to give pure love an open way for growth. Their consciences must be awakened to the demands of righteousness and be taught to condemn all unholiness. Their wills must be taught to act according to the de-

mands of an enlightened conscience. Their hands must be trained to useful labor and made skillful servants to an enlightened understanding, an awakened conscience, and a renewed will. Attainment without character is no fit ideal for this life even. The subjection of their lives to the Bible is at once their supreme need and our highest aim for them.

No new methods of work are here suggested. 14. Methods
The free public school, normal and trade schools, the Church of God with its preaching and teachings—these are the mighty agencies which under the blessing of God are equal to the redemption of the American Negro from ignorance and sin. With these actively at work the future is hopeful. Without them or any one of them confusion will come upon us and our children.

The people who make the opinion and control the life of our country must in some way occupy the same view-point. That view-point must be the cross of Jesus Christ. Looking upon the vast enterprise with Christ's eyes, with Christ's love, and with Christ's patience, we shall go forth with confident hope for the redemption of the American colored man. 15. A Common View-Point

QUESTIONS AND HINTS.

1. What is the home of the Negro race? Its population? Whence did most of the colored people now in America come?

2. Describe their condition before they were brought out of Afraca. What can you say of their religion? Why do you suppose Africa has always furnished so many slaves?

3. How did the colored people come to America?

4. Who first brought them? When did they arrive in Virginia? Who brought them there? What share had New England in Negro slavery? Why did the South get most of them?

5. Discuss carefully their condition during slavery.

6. What were the total results of slavery? How was the Negro civilized?

7. Discuss the Negro's fitness for citizenship at emancipation.

8. How did the Civil War affect the social life of the South? How did Congress try to reconstruct it? What antagonisms sprang up between his old master and the freed Negro?

9. What seven matters are said to be settled now? Discuss these matters in detail.

10. (1) Describe the Negro's physical condition. What two causes work against his health? Describe the effect of city life on his mortality? Why is he healthier in the country? What is the present Negro population in the United States? How rapidly has it grown?

(2) Name some of his chief mental traits? Give a good typical illustration of your own of Negro humor or wit. Describe his progress in

intelligence. What is his present per cent. of illiteracy?

(3) What three classes as to morals are there? Describe each class.

(4) Describe his political state. Why have so many been disfranchised?

(5) Describe his social condition. Why do Southern people practice social separation?

(6) Who make the laborers of the South? What is his chief occupation? Has he progressed industrially?

(7) What are some of the chief characteristics of the Negro's religion? Describe the service held in the swamp. What other type may be seen? How is the church work of the colored denominations conducted?

11. Give some account of the Negro's religious life as shown by statistics. Explain why most Negro churches are independent of white control.

12. What is our duty to them? What is the key to betterment? Give an estimate of the preacher's power? What influences are at work for his improvement? Why is the teacher's work so important? What is his relation to the character of the people? Why must work be done among the people directly?

13. What can schools do? What can the church do? Tell something of the work of your church for the Negroes.

14. What is the common view-point? Is public opinion uniting at it?

What can you do for the Negro's betterment? Are you doing it? Can you help to unify public opinion? Did you ever teach in a colored Sunday-School? Did you ever speak to a Negro about his personal salvation?

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Souls of the Black Folk. Du Bois.

The Evangelization of the Colored Race in the United States; A Concensus View. Presbyterian Committee of Publication.

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CITY MISSION WORK — WAITING FOR HOT SOUP.

VI

REDEEMING A CITY: CITY MISSIONS.

There was a time in the history of the world when there were no cities. Man first lived alone in the country. Then several families lived close together because they were akin. After awhile other individuals, for personal defense or various social reasons, settled near them, and soon a village grew up. From natural increase and from the increase due to accessions from outside the village grew to be a town. From the same causes the town grew to be a small city, and the small city grew to be a large city. As civilization advanced, commerce and manufacture and the needs of government drew men together at certain strategic centers over the face of the earth. "A hundred years ago three per cent. of the population of the United States was urban; now about thirty-three per cent. Then we had only six cities of 8,000 inhabitants; in 1900, we had 515." (Strong's "Social Progress," 1905.)

1. No Cities
Once

One of the most striking facts about the movement of the world's population in the last century was the increase in the number of cities. In 1890 there were in the United States twenty-seven cities of 100,000 inhabitants and over. In 1900 this number had increased to thirty-eight. In the same

2. Increase
in Number

period the cities of 25,000 and over increased from 124 to 161.

3. Increase
in Size

While the number has been increasing rapidly the growth in size has been even more remarkable. "This is not peculiar to our new civilizations. London is probably 2,000 years old, and yet four-fifths of its growth has been added during the century just past. For sixty years Berlin has grown far more rapidly than New York. Paris is more than four times as large as it was in 1800. Rome has doubled since 1870. St. Petersburg has increased nearly threefold in seventy-five years. Odessa is a thousand years old, but nineteen-twentieths of its population has been added since 1800. Calcutta has increased 460 per cent. in seventy years. In Europe, Asia, and Africa we find this movement of population from country to city. It is a world-phenomenon and is due to a redistribution of population." (Strong's "Social Progress," 1905.)

4. Business
in Cities.

Since the dawn of civilization money has played a most important part in the affairs of individuals and of states. It must remain so to the end. It measures values and is a universal medium of exchange. Its possession marks the presence of property and ordinarily proclaims the superior shrewdness of its owner. One of the dangers of our times is that we are disposed to measure a man's worth by the size of his bank account. For weal or for woe the world's money is being concentrated in the

large cities. Perhaps it is not too much to say that the world's accounts are finally paid in Lombard street, London, or Wall street, New York. The following table shows something of the enormous wealth represented in ten cities, September, 1902.¹

	Total Income	Real Estate	Personal Property
New York	\$249,184,086	\$3,237,778,261	\$550,192,612
Chicago	43,315,277	259,254,598	115,325,842
Boston	49,074,577	925,037,500	227,468,334
Philadelphia	48,387,684	919,706,697	1,649,799
St. Louis	17,043,757	342,325,544	52,470,160
Cleveland	13,809,910	143,323,490	53,130,155
San Francisco	10,398,772	289,682,092	123,417,901
Baltimore	10,227,940	258,304,425	175,039,397
New Orleans	9,544,183	108,079,794	37,594,075
Louisville	4,605,324	90,200,000	33,900,000
Grand Total	\$455,591,110	\$6,573,692,401	\$1,370,188,275

"Of the aggregate of loans made by the national banks on September 15, 1902, amounting to \$3,280,127,480, the amounts outstanding in the banks of New York, Chicago, and St. Louis, the three central reserve cities, was \$877,934,942,"¹ or about 27 per cent. The possession of these vast sums of money gives the cities the undisputed control of the business of the land.

Chiefly because the cities are the gathering places where business is centered, thither go men who have executive skill. The young man on the farm, who has the intelligence to plan his work thoroughly and the will-power to put his plans to working, soon tires of the daily routine and hard

5. Concentration of Executive Power

¹Strong's "Social Progress," 1905.

manual labor of the farm. Going to his nearest town he becomes superintendent or manager of some company. As he gains skill from experience he discovers that his powers will bring him more influence and money in the city. Thus it is seen that it is an inevitable tendency for the city to absorb the executive power of the country. All the great corporations whose business supplies the needs of a nation or reaches to the ends of the earth, calling for brains and administrative skill of the highest order, are located in or near the great cities.

6. Manufac-
turing
Centers

Money and executive skill do not lie idle. When money is invested under the direction of brains and skill and controlled by character the sure result is transformation of raw material into finished products. Because a market is close at hand and transportation is easy these manufactories are built in or very near the great cities. In 1900 thirty-six per cent. of the manufacturing establishments in the United States was located in one hundred cities. They had fifty-one per cent. of all capital invested and fifty-two per cent. of the value of products. What a serious interference with trade would occur if the factories of Boston, New York, Philadelphia, Pittsburg, Chicago, and St. Louis were to shut down for a few months? Millions of people would be thrown out of employment and the trade of the country would be paralyzed.

Where products are to be moved transportation lines will be found. Cotton pours into New Orleans and from there by rail and ship is transported to the great manufacturing centers. It is woven into cloth and distributed again throughout the country. At certain seasons oranges are collected in Jacksonville or Los Angeles, vegetables at Norfolk, fruit at Baltimore, grain at Chicago, only to be distributed to consumers every where. And so the cities become the purveyors of the nation.

7. Distributing Centers

It is to our cities that we turn to see the amplest provision for the education of all the children, and the best results of public school work. Here great crowds of children throng the fine buildings to be taught by trained teachers, working with the best equipment the times afford. Here millions of dollars are annually spent in the war on ignorance. The following sums were spent in our five largest cities for schools at last returns:

8. Educational Centers

New York	\$36 899,189
Chicago	11,517,870
Philadelphia.....	4,330,661
St. Louis	3,318,900
Boston	4,453,054

In recent years the tendency to build colleges and universities in large cities has been marked. Here magnificent buildings invite thousands of eager youths to enter fields of higher learning under conditions favorable to research. In and near the great cities are to be found the best equipped tech-

nical schools of all kinds. Here scientific theory may be illustrated to students by observation in laboratory and shop. Cities are becoming more and more powerful centers of learning, affecting the thought and life of the whole people.

9. Social
Life

In the cities one finds every phase of social life intensified and enlarged. In the crowded streets and houses of the "Eastside" and in the quiet freedom and elegance of "West End," or "Up Town," may be studied the life of people who work with their hands, or who spend their days in retirement and ease. People of the same nationality settle in the same section, and we have the "Italian Quarter" of New York, or the "French Quarter," of New Orleans, or the "Chinese Quarter," of San Francisco. The "Foreign Quarters" of the cities of the East and North and West are matched by the "Negro Quarter" of the Southern city. The foreign born population of our five largest cities was as follows by the census of 1900:

New York	1,270,080
Chicago	587,112
Philadelphia	295,340
Boston	197,129
St. Louis	111,356

The Negro population of our five largest Southern cities is as follows:

Baltimore	79,258
Memphis	49,910
New Orleans	77,714
Atlanta	35,727
Louisville	39,139

In a modern city one may study the idle rich or the toiling masses of workers; here dwell side by side the employer and employee. Here indeed "the rich and poor meet together," and side by side work out their destiny for good or evil. Here we are brought face to face with the problems of civil government in their acutest and most perplexing forms. Here sanitation, taxation, the suffrage, public utilities and education require the closest thought and the largest action.

Here is the modern "slum" with its ignorance, poverty, sin, lawlessness, degradation and wretchedness. Its population is composed partly of native Americans, who for one reason or another find it difficult to live. Into its life come thousands of foreigners, drawn together by common language and customs and held in the merciless grip of poverty. The condition of the people is most pitiful. They are crowded together in houses and rooms, too small, badly ventilated, exposed to violent extremes of weather, making rather a place to sleep and eat in than a home. Here food is scarce and often of a very poor quality. The clothing worn scarcely covers nakedness in summer and in winter is poor protection against the cold. The social life is peculiar to itself. Families are frequently large and so crowded that privacy is often unknown and personal purity is constantly endangered. This poverty eclipses hope, while intemperance and prodigality

10. The
Slums

tend to make poverty perpetual. In numberless cases neglect, depression and wickedness have strangled whatever religion existed, and have driven the people into opposition to the Church. The social group of men meets in the corner saloon where the work of the day and politics are discussed, emphasized by profanity and illustrated by obscenity. The recreation of the grown people is provided by the low theater, where men and women witness lude dancing and laugh at the roughest of jokes. The children play in the streets without responsible supervision, absorbing its vulgarity, its obscenity and its profanity.

11. The Religion of the City

The religious life of a great modern city is so varied that no general word will characterize it. Each city must be studied by itself and in detail in order to grasp the facts securely. There are some qualities which they possess in common.

12. Division of Classes

There is a marked division in classes. The "down-town" church is composed of the working people, while the wealthy and educated live and worship to themselves in the "up town" or "west end" district. Sometimes this division is along racial or national lines. When the Gospel is unhindered by prejudices it tends powerfully to make men alike in their opinions and tastes and character. When the church is composed exclusively or chiefly of one class or race, there is a powerful tendency to produce and perpetuate certain types, not always the highest. The ideal church is com-

posed of all sorts of people, made one by love and obedience to Jesus Christ.

In the city more than elsewhere religion conforms to certain recognized rules, and expresses itself in fixed forms of worship. These forms, while agreeable to those who are accustomed to them, tend to make the uninitiated uncomfortable, and often make it difficult for the Church to lay hold firmly upon the poor and ignorant.

13. Formality

The religion of city people is in spite of formality often most genuine. It is constantly subjected to the severest tests, which purify it. It is ever exposed to the sharpest criticism, and is thus purged from what is unessential or sinful. It is exercised upon objects the most varied, and so becomes resourceful. New demands are made upon it by the changing conditions of the modern city and so it becomes enterprising. No more genuine Christians are to be found in all the world than can be met any day in the heart of any great modern city.

14. Genuineness

Because of the religious problems presented by the city and because of the unlimited field for the most fruitful investment of all the powers of brain and heart and conscience, the greatest preachers of the world are found in the large cities. Here the great masters of pulpit eloquence as well as of executive skill sway vast multitudes and organize them for effective service.

15. Great Preachers

16. Headquarters for Church Boards Throughout America there is no board of any large denomination that is located outside of a large city. Boston, New York and Chicago are headquarters for the Congregationalists and Baptists; Boston and New York for the Episcopalians; New York, Philadelphia and Pittsburg for the Presbyterians; Baltimore for the Romanists; New York, Philadelphia and Chicago for the Methodists. Thus city brains and experience and love of progress control the workings of the great churches.

17. Organized Work With the conditions before named it is easy to understand that in the cities religious life is most perfectly organized. Here Jesus through his disciples has entered prisons and cleansed them and made them schools for teaching useful industry. Here huge hospitals have risen under Christian impulse and benevolence for the care of the unfortunate and the cure of the sick. Here Christian science is erecting better houses for workingmen and is opening public playgrounds for his children. Here through organized charity millions of the poor are fed and clothed, nursed in sickness and comforted in distress. Here through united effort the powers of darkness and sin are restrained in thousands of ways. Here from house to house in fraternal competition workers go in search of neglected children to bring them to the Sunday-school, and trained workers are ever seeking lost men and women to save them.

Here side by side with organized virtue and goodness stand the banded hosts of evil. The city seems to be satan's supreme opportunity, and he is using it well. The city is the chief field of endeavor for thieves and thugs. The saloon with its train of myriad evils is most unhindered and brings forth its deadliest fruit. Here lewd songs and dances tempt men and women to impurity, and licentiousness walks under the guise of decency. Here the gambler revels in risk and finally plunges to his ruin. Here hypocrisy, lying and dishonesty seek to hide themselves in the noise and crowd. Sabbath breaking is open and impudent. Here men are caught and held by the whirl of business and the seductions of pleasure until they forget God and duty. Here ignorant foreigners dwell in vast multitudes without God and without hope in the world. Recently there seems to have been a veritable tidal wave of all kinds of public dishonesty in our large cities. Men are false to high trusts and make use of public office to enrich themselves, while they pass for respectable citizens. Truly in the city sin abounds in every degree and opposes the progress of the truth and the rule of simple goodness.

In America the city is growing in numbers and size and now controls the business of the continent. It is the center in which the executive forces of the day are collected. In it are the men who direct the affairs of the Church. Here all the

18. The
City's Sin
and Shame

19. The
Real Prob-
lem

social problems of our times are acute. Here the powers of sin are entrenched. Here the battle rages most fiercely between organized religion and organized sin. What the result shall be depends upon the means used and the agents employed to do battle for God and right.

20. Scientific Investigation

The demand for accurate information is not satisfied until each city has been thoroughly and scientifically investigated. The method for doing this work varies. Sometimes a few interested and trained investigators undertake it patiently. Another method is for a committee representing the leading denominations to be appointed. The city is carefully districted and enough intelligent workers are secured to carry the plans through and to gather results. Here are some of the questions that should be asked. Total population? Population by districts (or wards)? by races? by denominations? by occupations? School population? School enrollment? School attendance? Per cent of illiteracy? Cause of illiteracy? Number of churches? of missions? of denominations? Location of churches and missions on map? Seating capacity of churches? Church attendance? Attendance of men? Sunday-school enrollment? Sunday-school attendance? Comparison of day school and Sunday-school in enrollment and in attendance? Number of paupers? Arrangement for their care? Number of saloons? Their location on map? Number of houses of prostitution?

Their location on map? Efforts to reach this class? Religious work for prisoners? Estimate and locate the greatest religious destitutions of the city? Is an adequate effort being made to reach them? Is the kind of effort proper? What is the duty of your denomination in this case? of your church? What is your duty?¹

To say that preaching the Gospel is the sovereign remedy for these evils is to speak the truth but in the most general terms. To name the Church of Christ as the agent for this high duty is to deal in generalities. The Gospel is to be preached by the Church. Is there nothing more to be said? The Gospel is a system of truth and the Church is an organism specially designed by God to relate this truth to the life that now is as well as that which is to come.

21. The
Remedy

First amongst the constructive religious forces in the city is the regular, faithful preaching of the truth by trained preachers filled with the Holy Spirit. The open church with its strong sermon, ennobling praise, its up-lifting prayer, its cordial welcome for rich and poor alike is still blessed by God as the mightiest agency for saving men. Personal work, organized bands and boards and various societies are efficient helpers, but nothing should be allowed to diminish our respect for and confidence in scriptural preaching.

22 Preach-
ing in
Church

¹This method was applied to Nashville, Tenn., and suburbs, with a population of 102,000 under the direction of Mr. J. E. McCulloch. See his book "The Open Church for the Unchurched."

- 23. In Tents** Experience is teaching us that there are multitudes that will not come into a church. It becomes necessary to go out after them. In some of the cities, notably in Philadelphia, effective campaigns have been planned by holding preaching services in tents in vacant lots in the most crowded districts. This movement has extended to other cities, as New York, Baltimore. It has won its right to be a permanent method of making the Gospel known.
- 24. Special Services** Within the last two or three years special evangelistic services have been held in many cities with blessed results. For months before the advent of the evangelists the religious forces of the city are trained for work. The city is carefully districted, and a central church is selected for special services in each district. Strong preachers tell the story of salvation, re-enforced by effective singing and persistent personal work. To bring those who are interested to a decision for Christ and to gain access to them for further personal work, cards are distributed by the workers, to be signed by these interested, collected at the close of the meeting and given out to the pastors. In connection with these tent meetings and special evangelistic efforts, the active co-operation of Christian men and women is needed in advertising, in seeking the unconverted, in instructing inquirers, in singing, and in financing the work.

One of the most powerful agencies in the hands of the Church for the salvation of a city is the Sunday-school. The old idea of this school has proven inadequate to the task imposed upon it. It must now be under some responsible control, thoroughly organized into departments,—Primary, including the Cradle Roll and Beginners' Class; Junior; Intermediate; Senior; Normal; Home; Missionary. Its instruction must be graded, providing for progressive teaching in memorizing the Bible; Bible History; Bible Doctrine; Bible Geography; Bible Literature. Its worship, which includes its reading of the Bible, its prayer, its praise, and its offerings, must be interesting, elevating, and spiritual. Its methods must be dignified, practical, tested and adapted. Its great dominating two-fold object must be kept ever in view—to bring souls to Christ and build them up in Christ. The modern city school is equipped with a specially designed building, which is provided with suitable furniture, with maps, charts, literature, and whatever else may help to promote its purpose in existence.

25. The
Sunday-
School

In all the chief cities of America, and in scores of the smaller ones, the evangelical churches unite in the support of the Young Men's Christian Association and Young Women's Christian Association. This powerful and progressive work of but little more than a half century's growth has admirably adapted itself to the physical, social, in-

26. The
Christian
Association

tellectual and spiritual needs of the young men and young women. It affords an unhindered opportunity for religious work of every kind. In its secretaryship is to be found a life-work worthy of the best of our young men and women.

27. Day
School

A powerful ally of the Church in the uplift of the city should be the public day-school. This institution of the State draws to itself by the million people of every class and nationality. In many places in addition to intellectual training it offers courses in manual training and in domestic economy. Into its very heart the Bible should be put as the foundation on which our civilization rests.

28. Visita-
tion.

In many of our cities organization exists to promote friendly visiting. Thus persons voluntarily band themselves together to visit in a purely friendly way the homes of the poor, of the unfortunate, of the sick, and of strangers. This agency can be used more extensively than in the past to extend the influence of Christianity. In many instances trained nurses are employed, who may become powerful witnesses to the healing grace of the Lord Jesus.

29. Settle-
ments

In most of our large cities there are companies of persons who for philanthropic or Christian reasons live together in settlements to which the people of the neighborhood may look for social enjoyment, for helpful counsel and for comfort. They are provided with reading rooms, games, baths, kitchens, gymnasias and other appliances designed for

their purposes. They all no doubt do good, but those are most to be commended that are openly Christian and seek to make Christ known whenever possible.

To the shame of our civilization it becomes necessary to establish homes for the rescue of women, who through temptation have lost their chastity. These institutions have been greatly blessed by God, especially in reaching women who have not been hardened in sin. Thousands have been thus reclaimed and given back to society to live usefully and happily.

30. Rescue Work

One of the most powerful and successful agencies now at work amongst the ignorant poor and sinful classes of the city is the Salvation Army. Originating in England not far from a quarter of a century ago it has spread widely throughout the cities of the world. It consists of a great army of Christian workers, most of whom, perhaps, are the fruits of its own labors, who under a certain form of strict discipline give themselves with wonderful zeal and self-denial to testifying for God in halls and on the streets. They conduct rescue missions, boarding houses, industrial establishments, and farms for the protection of those who come under their influence.

31. The Salvation Army

As you have estimated the place and influence of the city in our modern life, have seen something of the forces of good and evil contending for its subjection, and have measured the efforts that are

32. A City and You

being made for its redemption to God, have you asked yourself the question, "What claims has Jesus upon me for the investment of my life in an effort to make his Gospel 'the power of God unto salvation' in my city?"

QUESTIONS AND HINTS.

1. How did cities originate? Gives some account of the origin of the city near or in which you live. Do you know of a city that has perished? Why?

2. Give some account of the increase in the number of cities in the United States? In your own State?

3. Compare the growth of Charleston, S. C., and Atlanta, Ga. Why the difference?

4. What influence have cities on business? What is your trade centre? Why?

5. Why do men of executive power go to the cities? Do you know of such cases? What results?

6. Why are cities the centres of manufacturing? What is made in your city?

7. Why do cities become distributing centers?

8. Estimate the influence of cities on education? Is this influence wholesome? Why were or were not you educated in a city? How did it affect you?

9. Why do races, nationalities or classes settle

together in cities? What effect has this on its life? Describe a visit which you have paid to a certain "quarter" of a city.

10. Describe the general conditions existing in a slum. Make your own definition of a slum.

11. Why is it difficult to describe the religious life of a city?

12. Is it good for the life of the churches in a city to be divided into classes? Why?

13. What is apt to be the effect of a formal church life on those who are outside it? Would formality be an improvement on some conditions which you have seen or heard of?

14. What tests help to make the city religious life truly genuine? Name one or more distinguished Christian workers or thinkers, who were trained in a city. Can you trace the influence of the city on their lives?

15. Why do the great preachers go to the cities? Is your answer worthy of you and them? Is their course justifiable?

16. Why are the great denominational boards or societies located in the cities? Where are those of your own church? What would be the probable effect of their removal to the country?

17. Why are religious activities better organized in the city than elsewhere?

18. What forms of sin seem to thrive most in cities? Why?

19. Carefully estimate the real religious problem of the city.

20. Give in outline an analysis of the religious condition of the city that you know best.

21. What is the general remedy?

22. Give an estimate of the influence of preaching.

23. What are the general effects of tent work?

24. Lay out a plan for an evangelistic campaign in your city.

25. Give somewhat in detail the advantages of the Sunday School in city work. What is your school doing? Are you trying to help or to hinder?

26. What is the peculiar sphere of the Young Men's and Young Women's Christian Association?

27. How may the public school become an ally of religion? Is it such in your town?

28. What is friendly visiting?

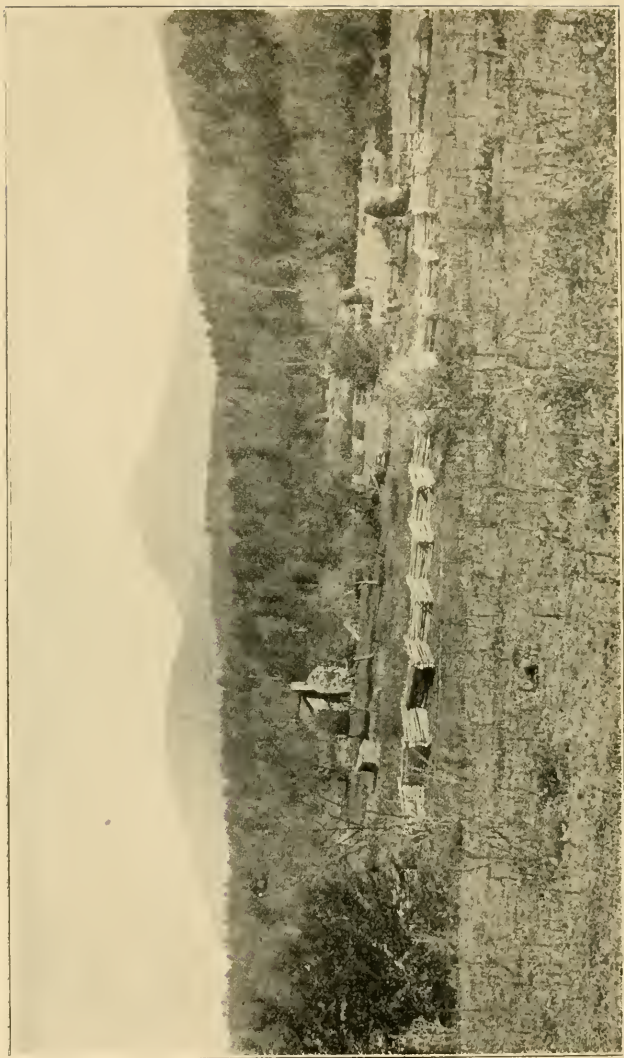
29. If you have the opportunity, visit a settlement. Describe the chief lines of work there done. Is Jesus Christ directly made known through it?

30. Do you know anything of the Crittenden Homes for fallen women?

31. Make a visit to the nearest Salvation Army headquarters and thoroughly investigate the work. Make a detailed report on what you see. Estimate its value.

32. What definite thing can you do for the re-

demption of the men and women of your city?
Will you do it? *Are you doing it now?*



IN THE HEART OF THE ALLEGHANY MOUNTAINS.

VII

A PROBLEM OF ISOLATION: THE MOUNTAINEERS OF THE SOUTH.

From northern New York to the foot hills of ^{1. Their} North Georgia and Alabama, in the general direction of northeast and southwest, with scarcely a break in the mighty chain stretches the Appalachian System of mountains. At its heart is the primitive granite. Its sides are covered with grass, bushes, and trees. Its valleys are fertile and most beautiful to look upon. From these heights the waters flow into the Great Lakes, the Atlantic Ocean, or the Gulf of Mexico. In their depths are hidden immeasurable treasures of iron, coal, copper, zinc, lime-stone, marble, pyrites, slate, salt, oil, with here and there a dash of gold. Across them a dozen or more great railroads have built their lines into the grain fields of the West, while shorter lines are helping to bring all parts of this favored region close to market and are opening their vast resources in raw material to the enterprise and science of man. On the tops and sides of these great mountains there are beautiful hotels and splendid sanatoriums for the pleasure and healing of the people. The region is one of the most beautiful in the world and will soon

be the playground and sanatorium of the whole Atlantic seaboard. The system reaches its highest point at Mt. Mitchell, which is 6,711 ft. high.

2. Physical Conditions

The section of this region north of Virginia has been developed further than that from Virginia south. It is not proposed here to study this northern section. We wish here to look into the conditions existing in the mountain counties of Virginia, West Virginia, North Carolina, South Carolina, Tennessee, Georgia, Alabama, Arkansas, and Missouri. The following table gives approximately the number of counties in each State, their area, population, illiteracy and foreign born citizens, according to the Census of 1900.

	NO. OF COUNTIES.	AREA IN SQ. MILES.	POPULATION.	ILLITERACY.	F. BORN.
Virginia	37	17,760	638,039	90,400	2,413
West Virginia	21	12,593	280,679	30,015	5,860
North Carolina	29	12,292	460,483	83,237	1,081
South Carolina	4	2,679	162,059	31,680	453
Georgia	27	8,710	349,910	53,433	648
Alabama	27	19,790	744,381	133,732	8,510
Tennessee	40	15,853	678,397	100,023	4,650
Kentucky	42	15,251	583,427	93,848	2,790
Arkansas	29	21,265	506,885	50,918	6,064
Missouri	10	7,314	166,556	13,145	2,665
Total	266	133,506	4,570,816	680,431	35,134

3. Soil, Rivers, Climate One of the peculiarities of these mountains is that they are wooded to their tops. On some of

the highest peaks in North Carolina there are "balds," considerable acres without trees but covered with rich grass. The Indians of the region had a tradition that these balds marked the foot-prints of the Evil Spirit as he stepped from peak to peak. The sides of the mountains are composed often of fertile soil. The valleys and coves are famous for their productivity. The whole region is watered by abundant springs, brooks, creeks, and rivers, which sparkle in the sunlight and sing as they descend. The climate is most healthful. In the summer it is cool, and in the winter, cold, sometimes severe, but always bracing.

Here are vast primeval forests of spruce, white pine, yellow pine, cedar, poplar, walnut, oak, hickory, birch, maple, hemlock, drawing thither lumbermen, who are fast cutting away these riches. Crops of wheat, rye, barley, buckwheat, oats, corn, and grass are easily raised. On the mountain sides the fields are small and often so precipitous that plowing becomes there a fine art indeed. In the valleys however there are farms of several hundred acres, level and most attractive. Huckleberries and blackberries grow wild in great perfection and abundance. Apples, peaches, plums, and cherries are plentiful and fine. Herbs used for medicine or for flavoring extracts are found in large quantities. Apples from this region are famous in the great markets of the world. The

4. Products

delicious Albemarle pippin goes from the mountains of Virginia to the royal tables of England. In the Ozark Mountains of Missouri and Arkansas thousands of acres have been planted in apple trees with enormous profits to their owners. Garden vegetables of almost every kind flourish to great perfection.

5. Isolation This region, so charming and resourceful within itself, is by a provision of nature isolated. The huge mountains have proved strong barriers against the approach of good turnpike roads and railroads. The turnpike as a rule scarcely deserves the name, although there are notable recent exceptions. The skill of the engineer is taxed to build a railroad up their sides and through their tops. Telegraph lines have not yet left the railroad line as a general thing. The telephone is rapidly bringing the people in close touch with the outside world and into internal fellowship. These physical conditions are largely responsible for the state of the people. A story is told in one of these mountain sections of a man who many years ago chose a location for a home, built a house, cleared away the forest, and prospered. Realizing that he should have a wife, he sought in vain for one in his own settlement. He decided to go further, and some ten miles away in a neighborhood separated from his by bad roads and a high mountain he found a lady who suited him. He promised if she would become his wife to take her

to live in another State, a hundred miles away. At the appointed time for the marriage he appeared with his wagon, ready for the long journey. After they were made one, he took her by a very circuitous route to his own home. She lived there for two years in blissful ignorance of the location. Happening one day to climb the mountain near by, she was attracted by the familiar sound of a cow-bell. Following it she came upon the cow that she used to milk and was thus led to her old home. The world of education, of enterprise, and of progress has been shut out; the people have been shut in. Isolation explains the facts to a very large degree.

As we have seen, within the region lives a population of 4,570,816. Of this total population only 35,134 or .0074 per cent are foreign born. Here then is a people of remarkable homogeneity and of exceptionally pure American birth. Their names and traditions indicate their English, Scotch, Irish, French, and German origin. There are more people of unmixed colonial ancestry in North Carolina, perhaps, than in any other State of the Union. In these mountains the names and customs of colonial times exist to such an extent that the people may be called modern colonials. They went to the mountains originally for various reasons. Many went for pure love of adventure, led by the pioneer spirit. Others left the eastern sections of the States because they did not own Negro slaves and would not compete with slave

6. The People-Their Origin

labor. Slavery never existed in this region to any great extent.

7. Classes Here as elsewhere differences of birth, education, wealth and character divide people into classes. Isolation explains the fact often noticeable that one neighborhood differs materially from one a few miles away. A family settled in a certain valley years ago and its descendants have owned it for several generations. In this way family traits have been powerfully impressed upon the region. Upon another neighborhood, not far away, another family with different origin, training, and traits impresses itself. Because of these local differences, it is very difficult to make accurate general statements. To think of all the people in this vast section as alike in all respects would be a great mistake. Here may be found people of education and wealth, who own large estates and live in beautiful houses and enjoy the pleasures and employments of the most refined society. It is not to be forgotten that in this region are included the rich and populous valleys of Virginia and East Tennessee, besides a great number of smaller ones, where the people are prosperous, cultured, and devout in an unusual degree. Then there is a large class of small farmers, who live in humbler homes but with considerable comfort and with the most perfect independence. A third class may be seen in almost every community, consisting of people who do not own their homes, but



THE PRIDE OF THE HOME, THE HOPE OF THE MOUNTAINS.

who rent land, or work as day laborers. The mountains do not possess a monopoly of this class surely.

The family that is specially worthy of our loving ministry lives near the road on the side of the mountain or in a cove. Their house is built of hewn logs, fitted together. Since the advent of the steam saw-mill the houses are being made of sawn lumber and are much more roomy and comfortable. It is a mistaken idea, however, that a log house is always uncomfortable. If it is well built and plastered, it is both cool in the summer and warm in winter. It has two or three rooms with a "loft," or garret. It has a plain door and two or three windows, often without glass, which can be closed by heavy shutters. The cracks between the logs have been closed partially by mud or plaster. There is a chimney made of rough stones, and a large fireplace which often serves the triple purpose of cooking, heating, and lighting. One room is used exclusively for sleeping and company. The other serves as dining room, kitchen, and pantry, besides holding a bed or two. The furniture is very simple indeed and scant. The cooking is done over the open fire in pot, or pan, or oven. In many cases cheap cook stoves are lending their aid to the burdened housewife. Their food consists of corn-bread, sometimes flour biscuits, bacon, sometimes fowls or game, with vegetables in season. The finest honey from home-

8. Their
Condition:
Material

made hives and preserves put up by the wife are at hand. Outside there are chickens and sometimes geese. At the spring not far away there is a pot for boiling and a tub for washing the clothes. In the rude stable there is a horse, with a wagon outside. Farm tools are few and simple. In the yard are a few bright flowers, while apple and peach and cherry trees are near by. In this simple home lives a man with his wife and from three to ten children. He does not ask for pity and will promptly resent the least show of condescension. His isolation has cut him off from opportunity, and his improvidence tends to seal his destiny. His poverty discourages effort, and simple inertia helps to keep him where he is. The second class referred to in section seven has also been powerfully affected by isolation. They have been shut off from good teaching and intelligent worship until they fail to appreciate the value of both. They can pay moderate sums for schools and are coming to estimate aright their responsibility and privilege. They respond at once to friendly efforts to help them help themselves.

9. Educational.

Some figures concerning illiteracy have already been given. But they do not tell the whole story. These counties are divided into school districts whose location and size are not always determined by intelligence and usefulness. Sometimes the board of education is composed of unintelligent though honest and earnest citizens; sometimes it

is controlled by small designing politicians. The school houses are often rude and uncomfortable log houses, with little or no furniture. The teacher is likely to be poorly equipped and has sore need to be taught himself. A well informed and devoted friend of the mountaineers tells this anecdote: "A friend related an incident that gives an insight into the situation in some of these communities. While making his way on horse-back from the railway station to a summer resort hotel, he was accosted with the following plea by a desperate looking individual sitting on the road side: 'Mister, can't you help a fellow out of a mighty bad fix? Them chillun at the school has got more sense than I've got; and I am afeard they'll find out that I can't work this here sum, and I'll lose my place.' Upon asking him to state the problem, it proved to be the following: 'If one yard of calico cost $7\frac{1}{2}$ cents, what would 8 yards cost?' "

The school term in most of these counties is painfully short. In seven typical mountain counties of North Carolina and Tennessee it averaged in 1901 seventy-six days a year. In almost all these regions a public library is unheard of, and books are scarce everywhere. The public men are seldom well educated, though numbers of them are intelligent and thoughtful. Truly these conditions call for serious thought and vigorous action. The situation is not hopeless, since decided progress has been made in the last few years.

10 Religious

A very great mistake is often made in supposing that the mountain people are morally much worse than others. Such is far from the case. That the wide-spread lack of education places them at a serious disadvantage is not denied. But the people are very religiously inclined. There are many church organizations among them and preachers in plenty. The church buildings are often rude log houses, and the preachers suffer for lack of broad education. Services are held not more than once a month in these churches. By far the greater portion of the people are Baptists and Methodists, the majority probably being Baptist. The sermons that they most enjoy and for the most part hear are in the main long discussions on abstract doctrines, very frequently of a narrow, denominational character. An educated minister once preached in this region, his sermon being about thirty minutes long. After worship the following conversation occurred. A native preacher asked him, "Are you educated?" "Yes," said the minister, "I have been educated." "How long did you go to school?" "Well, I was four years in college and three years in the theological seminary." "And after all that schooling you can't preach but half an hour! Why any of our preachers can preach two hours without going to school at all." Sunday-schools are not maintained in all the churches, and, where they do

exist, they are in great need of equipment and better teaching.

Of course it is difficult to name characteristics that will apply universally over so wide an area, and among people differing so in condition. It is believed that the following are general. To a marked degree the people are honest. Dwellings and barns are left without fastening and without fear of depredation. Almost without exception the people are hospitable. Poor they may be and unprepared to entertain guests, but a respectable and worthy person is sure to be welcomed to all that the people have. A widespread peculiarity is failure to appreciate aright the sacredness of a promise, especially as to matters which appear to be of small importance. They are rather undemonstrative and at first non-committal, but this arises from their purpose to shield themselves from imposition and to maintain their independence. In some of the communities there is a sort of tribal feeling running through the large family connections, and violence, real or fancied, done to this feeling meets with prompt, vigorous, and often fatal treatment. Their independence is everywhere a most notable trait of character, and it asserts itself in all possible ways. The position of inferiority given women among the second and third classes named above is a most lamentable fault. There is a story to the effect that in reply to some questions of a

11. Characteristics.

stranger a mountain woman once said, "Men and dogs has an easy time in these parts, but its awful hard on women and steers." The whole conception of the relation of woman to her husband, to the children, and to the work of the family sadly needs radical change. They are intensely religious in temperament. They believe in God and in the Bible and in the Church. Skepticism is rare. They love to go to church and delight in religious controversy, being often quite skilfull in debate.

12. Respon-
siveness.

The mountaineers are not worse than other people. They have not had what might be called a full American chance. They have been and are isolated. They are truly virgin soil. Their greatest need is opportunity. A new desire to know, to do, to be, is spreading abroad, and opportunities for betterment are eagerly seized. From these mountains have come a number of leading men in all the States where they lived. In the Revolutionary War it was a band of mountaineers of the better class from North Carolina and Tennessee who marched horseback through dense forests and in the face of great hardship under their brilliant leader John Sevier, to fall upon the British at King's Mountain, and, to quote Thomas Jefferson, "That glorious victory was the joyous annunciation of that turn in the tide of success which terminated the Revolutionary War with the seal of independence." In every great crisis of the nation they have furnished their full share of

men who dared to die for their convictions. To-day in the Southern schools, colleges, and universities the young men and women from those simple mountain homes are making brilliant records in scholarship in the face of difficulties that would overcome people of less sturdy and resourceful stock.

It must be distinctly understood that any method of work that may be adopted must be carried out in the spirit of pure brotherliness. The spirit of criticism, of condescension, of pity will be at once detected and resisted with the utmost determination. To this grand work the Church and the School must go hand in hand.

13. Method
of Work

The fundamental conception of the church must be broadened. There is need of better church buildings to cultivate the spirit of reverence. The preaching must be altered from narrow sectarian discussions to such a treatment of the Bible as will show its relation to the life that now is. Carefully trained ministers of the Gospel must go to them with large resources, with constructive power, and with a vast love for the people. To such leaders they will give a warm welcome and a large place in their lives. Sunday-schools are needed in every neighborhood where twenty or more persons can be brought together, to be organized, equipped, and conducted according to modern ideas. The people need pastoral care of the most instructive, encouraging and spiritual kind in every

14. The
Church

direction. The best religious literature is needed in the form of books, papers, and tracts. Evangelistic meetings are required, in which the people are moved to action by emotion fed upon careful instruction and by consciences enlived by the pure Word of God.

15. The
School

The whole educational equipment and process need reform. The public school must be awakened to a sense of its opportunity to instruct, to unite, and to advance a whole generation. The people will gladly come together to hear addresses by competent men on the nature and value of education, and so mass meetings are needed. Here the church is lending its aid with the most encouraging results. For scattered over most of this region under the control of different denominations are excellent schools, conducted with modern ideals and methods. Besides secular learning these schools teach the Bible systematically and carefully. In thousands of cases isolation, poverty and lack of intelligence make it impossible for the homes to provide the best condition for rearing children. In such cases boarding schools introduce the boys and girls into the best home conditions available. There is urgent need for schools that will teach domestic science, gardening, farming, wood and iron working, and the care of animals.

16. Self
Help

It is true that while the redemption of a people from ignorance, poverty, and sin may be suc-

cessfully begun by outside persons, its completion can be accomplished only by the people themselves. Whatever redemptive forces may be employed by generous and devout friends, the distinct purpose should everywhere reign to teach the people to raise themselves. Native mountaineers must be educated to be teachers and preachers among their own people.

It is difficult to name the good results already reached. The spirit of improvement is spreading abroad in the great mountains. The material conditions which have existed for generations are rapidly changing with the advent of the railroad and the sawmill. Better trained ministers are even now at work. The school is answering to the demands made upon it with some traces of modern efficiency. But the most blessed results have been reached through the education and conversion of hundreds of resourceful young men and women, who have returned to their homes representing a new era, and humbly taking their places in the home life to redeem it and to raise it to God.

What are these magnificent mountains saying to me? They call me to rest, to recreation and to pleasure. They welcome me to climb their rugged slopes and to stand on their high-lifted summits and gaze into the blue distance where the "far-flung line" of peaks disappears. At my feet there are thousands of natives, honest, hospitable, eager, responsive, and resourceful people, isolated, shut

17. Results

18. The
Mountains
and I

in upon themselves and shut out from God's large place. The restless, hungry city yonder calls me to enter its struggle, and it represents power, influence, position. As I gaze, Jesus Christ comes up the path, and, standing at my side, looks into the great valley below with longing eyes. He goes down the path, beckoning to me, and together we go into the isolation, the hunger, the sin, into the infinite promise of human life made rich and beautiful by his touch.

QUESTIONS AND HINTS.

1. Get out a good map and study carefully the location of the Southern mountains. Bring to the class objects gotten in this region, or pictures of its scenery and life.

2. In what States do these brothers live? Study the statistics until they speak to you.

3. Can you verify the description of the soil, rivers and climate?

4. Are the products of the region sufficient to sustain its life?

5. Estimate the influence of isolation. Its causes. Compare it with Chinese isolation.

6. Give some account of their origin. Trace some of their family names to their source, such as Sevier, Benfield, Buchanan, Vance, Burleson, Banner, McCoy.

7. Describe the classes of people. How did they originate?

8. Give in your own words a picture of a mountain home?

9. Report upon their educational condition.

10. How do their religious characteristics differ from those of your community?

11. What of their responsiveness? Make a list of leading men in American history who came from the mountains. What did each one in your list do?

13. What spirit must characterize remedial work?

14. Estimate the work to be done by the church.

15. The value of the school.

16. Why should native workers be trained? Discuss the question of self-help as related to evangelization.

17. What results from work done?

18. May not Jesus Christ be calling you to give your life to these brothers in isolation?

BOOKS OF REFERENCE.

Literature on this subject is chiefly in the form of leaflets, pamphlets and reports.

Write to your denominational Home Missionary Board or Society for information..

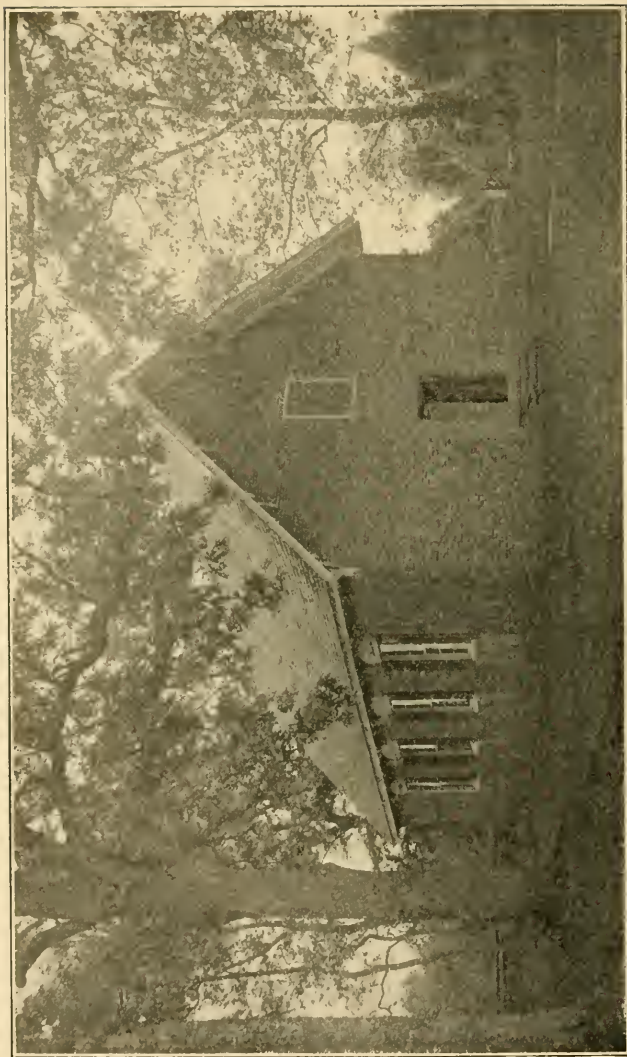
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A COUNTRY CHURCH IN WESTOVER, VA.

VIII

A PROBLEM OF RECONSTRUCTION: THE COUNTRY CHURCH.

In a group of twenty-nine students in the College Conference for the Southwest, there were seventeen men whose parents were from the country, and twelve of the men came thence themselves. It is undoubtedly true that most of the people who live in the Central, Western and Southern States are close to the country, and have pleasant recollections of their own, or of their grandparents' rural home. Perhaps it was not far from this home to the country church where the family went to worship. The building was plain in its white and green. It stood not far from the cross-roads in a small grove of beautiful trees. Just a little way from it was the burying ground where our kin for generations have found a resting place till the trumpet of God shall wake them. Just down the hill was the spring where the thirsty crowds went for sweet cool water. Here and there in the grove were hitching posts where the horses were tied. On preaching day it was filled with horses, mules, wagons, buggies and carriages. Inside the house the pews were plain, and the floor uncarpeted. At most two stoves furnished the heat for the winter. A small cabinet organ to one side near the front showed where the choir sat.

1. Point of
Contact

The pulpit was unadorned, consisting of a platform on which were a desk for the Bible and hymn book and two chairs for the minister and an occasional visiting brother. "Sweetly simple," we say. Yes! But here it was that the people learned of God and of one another, and the fires of faith were kept aglow, and reverence was cultivated, and love grew strong. Some who study these pages will be going back there one of these days as pastors, and many to live and work and die. We need to study the conditions carefully.

2. Material Conditions

(1) Small and Weak

This church was once large and flourishing, but now it is weak and small. This state of affairs is due to the changes in the population. Many of the old people have died and the younger generation has moved away. Sometimes it happens that a village has grown up some miles away around a railroad station and the people have moved their membership there. What is to be done with the remnant? The old must be comforted and the young must be trained. In many cases the church differs from the one just described in that it is small because it is new. Its future depends upon its being nurtured now.

(2) Large and Strong

There are still left many large and strong rural churches, their membership numbering several hundred. Its supporters are prosperous farmers who take an honest pride in their church relations and give time and money and thought to their maintenance.

As above indicated the rural church buildings (3) Plain Buildings are severely plain in architecture, as a general rule, In this respect they are protestant indeed. They are uncomfortable in the winter and far too little care is bestowed on them. Of course there are notable exceptions, where the buildings are large and handsome, giving evidence of the refined taste and wealth of the community.

It is difficult to estimate the average size of the country church. The majority of them belong to the Methodist and Baptist denominations. On the whole, perhaps, their average membership numbers less than 150 communicants. By the very nature of the case they must be scattered, in not a few cases, families living seven and ten miles from the church. (4) Small and Scattered Membership

In some of the older and richer States of the East the rural districts are blessed with many miles of graded and macademized roads, a journey over which is a delight. But throughout the land at large the roads are bad indeed. In the summer time they are endurable, but in the winter and early spring their condition makes them often impassable. Not long ago a progressive pastor preached a sermon to his country church on "Good Roads as a Means of Grace." (5) Bad Roads

The American climate is favorable to out-of-door life for the greater part of the year, but in every section there are months of frost or rain. It is hard on man and beast to drive for miles over (6) Inclement Weather

rough roads in a storm to find shelter in a cold building, or stand tied exposed to the cold and wet.

(7.) Unsuitable Vehicles The improvement in the quality of the vehicles used by country people has been great in recent years, and will continue to be greater with the increase of wealth and the betterment of the roads. But in multitudes of cases, especially amongst the poor, open buggies, wagons or carts are the only means of getting to church besides walking.

3. Intellectual Life In many rural districts the people are well educated, their homes are supplied with good reading (1.) Improving and they are interested in matters far beyond their immediate surroundings. Nevertheless it is true that for various reasons country people are not generally as well educated as their friends who live in town or city. And so the country church faces the problem of ignorance as well as of sin.

(2.) Stimulus to Education In thousands of country districts the church is the strongest stimulus to education in existence. Its very presence brings light, and its supreme struggle is with the darkness. In the early settlement of this country the church and school house stood by one another in more senses than one, and the prophet on Sunday was the preceptor on week days.

4. Social Life The church is the center of the social life of many a rural community, and should by all means be made more and more the supreme influence thereof. This is manifested in many ways.

The teaching and preaching services on Sunday more frequently and regularly bring the people together than any other occasion. The routine of the farm-life or the weather has kept the people close at home during the week. On Sunday neighbor meets neighbor on the friendliest terms at the church. Here they exchange news about their affairs and often lay wise and useful plans for the common good. Here strangers are introduced and cordially welcomed to the hospitality of the neighborhood. In their worship they are drawn together and made homogeneous. On these occasions the preacher is, humanly speaking, the most powerful constructive force in the life of the whole region.

(1) The
Sunday
Meeting

The burial of the dead brings the people together under circumstances peculiarly favorable to the cultivation of sympathy and kindly service. All weep together.

(2) e
Funeral

In the marriage of the young the whole church is interested, and for weeks this happy event is the chief subject of conversation. All rejoice to make the young folks happy, and the community is united in rejoicing.

(3) The
Wedding

More and more these days the church is bringing its people together to cultivate acquaintance, and teach people to be interested in one another. This custom is more observed in town and city than in the country at present. But it is surely making its way to the most remote localities. At these occasions an excellent opportunity is afforded

(4) The
Party.

for the cultivation of social graces and manners, and the young are taught wholesome forms of recreation. One of the most serious defects in American rural life is the lack of social organization. The first duty of the church is to save men, not to entertain them. But one of the surest ways to keep them saved is to keep them interested in one another and wholesomely entertained. The country pastor may well study the science and art of entertaining people in groups.

(5) Hospitality

One of the most marked graces of the country church is its hospitality. Everybody is cordially welcomed by everybody, and one is often embarrassed by the very abundance and warmth of invitations to the houses of the people. Upon this grace the social life of the church rests, and it should be carefully cultivated.

5. Spiritual Life

Such is the material, intellectual and social life of the average country church. This is the substantial environment in which its spiritual life must grow. What is that spiritual life?

(1) Faith,
Pure and
Simple

Faith lives easily in the country; in the city it is kept alive with difficulty. Here men see God in the works of his own hands, in the great silent forests, in cloud and sunshine, in the varied processes of nature, like the growing of grain and the instincts of animals. Here they hear his voice in the singing of the birds and in the roar of the storm. Here in the calm and silence they can hear him speak in the chambers of their souls. They

believe in the Bible, in the Church of Christ, in the power of simple goodness here and in the reality of the hereafter. In the country men believe.

Country people happily are the great conservatives of our national life. New ideas spread slowly among them, and they unwillingly part with an old idea simply because it is old and they are acquainted with it. This habit of mind is specially noticeable in spiritual matters, and tends to become pure inertia. They are too often prone to stay in their present state of mind and heart and conscience and activity. Powerful influences from without and from within must be brought to bear wisely and persistently to move them to new activities and to sustain them. (2) ~~Inertia~~

The final reliance of the rural church, as of all churches, for the origin and maintenance of its spiritual life is the Holy Spirit sent from God in answer to believing prayer. But in its support he is pleased to use certain human agencies. The first of these in importance is the regular faithful preaching of the Gospel. Emphasis should be put upon the supreme value of the stated preaching of a regular pastor. Inferior preaching is not desired in the country more than elsewhere. The very best is needed, the whole message of God should be spoken, not merely the emotional and hortatory element. There is pressing need of carefully planned courses of earnest teaching, furnishing a broad and deep basis for the building of (3) ~~Supports~~ **Preaching**

strong characters, a mighty setting forth of fundamental truth in its relation to life. Experience has shown that lasting good comes to these churches from carefully planned evangelistic services held during the summer season or late fall when farm work slacks somewhat. These occasions have proved the spiritual birth-place of thousands of the best workers in the land.

(4) The
Sunday
School

One of the most notable facts of our day is the truly wonderful growth of the Sunday School movement in extent and power. On the North American Continent there are no fewer than sixteen millions directly engaged as teachers, officers or pupils in this gracious work. The old idea of this institution as a place where pious persons with more or less fitness gather the children of the Church for more or less effective teaching and worship is giving place to a better. God's blessing has ever been on this work, however unskilled the workers and however imperfect their methods. The modern school comes with a sufficient course of instruction, with dignified ideals of worship, with adequate material equipment and with an admirably adapted organization to bring all the people under its saving and uplifting power. In its simplest form it does not require elaborate buildings or expensive apparatus, but in an effective way gathers the children and grown people of a community for the study of the Bible and for worship of the most high God. In its more elaborate forms

it is fully equal to any reasonable task laid upon it. One of its chief elements of usefulness in the country is that it does not require the presence of preachers or of professionally trained persons, however desirable they may be. It meets every Sunday and is always an invitation to study and an effort at redemption. Time and again rural churches have been kept from perishing by their Sunday Schools. The wise worker in the rural districts will give particular attention to the growth of the Sunday School.

It needs no argument to prove that religious books and papers are powerful allies in the support of the spiritual life. The Sunday School library is the fountain from which many a thirsty youth has drunk. It is a sad fact that from ignorance, poverty or carelessness, or from all three combined, the average country home is ill supplied with good literature. Libraries of good religious books can now be rented at a reasonable rate for a limited time. A little co-operation in any considerable neighborhood will result in raising funds enough with which to start a church library.

(5) Good
Books

A review of the facts above recited will impress one with the thought that the forces, material, social and spiritual, now at work are not specially favorable to the rural church. Its *regeneration* is of the highest importance because the churches themselves considered are eminently worthy of it. It must be considered that the town and city

6. Its Re-
generation

churches are recruited largely from this source. If these members are well taught and well trained at home, then their entrance to the new and larger life of the city will not draw them from the church. To the country church we have learned through long years of experience to look for a fresh supply of ministers. How shall this regeneration be effected? First of all it should be repeated that this work must proceed from the Holy Spirit. It must come from within. Illumination, vision, desire, conviction, adequate action, result from his presence in the heart and life of the Church. Nothing should be allowed to obscure this momentous fact. All progress is the result of the union of divine and human energy. Some effective methods are here suggested.

(1) Social
Betterment

Communities are not regenerated in a moment as a whole. Each individual must be changed. This fact does not in the least alter the necessity of dealing with the Church as a whole, each congregation being regarded as a social unit. Plans large enough to affect the whole must be devised, and adequate action must be initiated. One great dominating policy must be adopted, and all the elements of the whole must be brought to contribute to its out-working. About fifteen years ago in Toronto a young man just from the seminary took charge of a new field. At the first service in spite of a good deal of advertising there was no one present except the minister and some students who

had come to aid him. But the young man had a vision, and towards it he worked patiently, relying on God for guidance and results. By and by this work began to gather persons around it and a church was organized. From the first the young man sought to have them see his vision of a church committed as a whole to the firm belief that it existed to make Jesus known in all the world. They caught the vision and to-day there are four hundred and fifty members with a pastor at home and one beyond the seas. The social unit was moved in the direction of the vision.

It is indeed a serious matter for a church to neglect to use to its fullest capacity the modern idea of Sunday School work. No other argument is needed than that children and youth, hitherto the largest field of its endeavors, are worth saving for their own sakes. Our zeal should be quickened when we remember that this is one of the church's most effective agencies for salvation. Then, too, upon the salvation and training of the young depends the effectiveness of the Church of to-morrow. Through the home department and special classes for adults the Sunday School is giving proof of its ability to deal with the mature life of the Church. The Church of to-morrow is present in the young life of to-day. No pains therefore should be spared to bring the Sunday School in the country to the highest degree of efficiency.

(2) Sunday
School Im-
provement

(8) Young
People's
Societies

In addition to the Sunday School, whose chief work is to study the Word, nearly all denominations to-day encourage the organization of Young People's Societies, whose principal care is to train for work. Millions of young folks scattered over the whole earth are now being trained to habits of definite daily Bible study and prayer; to conduct a prayer-meeting acceptably; to study, pray for, and give to, missions; to take active part in hundreds of ways in the work of the local church. The leadership of the churches is involved in this matter of training the young to take the places left vacant by their parents, or to step out with high purpose to undertake some new line of work. This work undoubtedly has peculiar difficulties in the country, but none are insurmountable.

8. The In-
struments
(1) Ministers

Beyond all doubt the minister of the Gospel is the chief human agent in this reconstructive work. In numberless cases ministers, young and old, need a new vision of the condition and relations of the country charges. They are too often viewed as a practice ground on which to gain experience for town or city work. The author wishes to record here his conviction that, after a ministerial life of twenty-six years spent in country, town and city, as teacher, pastor and secretary, he has never done a piece of work that was more appreciated, or more immediately and permanently fruitful, than the three years spent in ministering to four widely scattered country churches. His heart turns to

them yet with deep longing. Men of the highest ability, with the most genuine culture, aflame with zeal for their work, and drawn by a real love for the people, are the supreme human need of the struggling country churches.

Next in efficiency to the skilful minister is the ^{(2) Trained Leaders} trained worker, man or woman, each in his or her appointed sphere. No man has ever yet seen what that man is capable of who has given himself entirely into God's hands to be used as He sees fit. One of the most pressing needs of our country churches is for their leaders to go to institutes, conferences and summer training schools to get their vision enlarged and to learn the best ways of working. The officers of these churches in particular need this experience, and should be urged to use every opportunity in reach. The young people are peculiarly susceptible to such influences, and their leaders should be sent where they can see the best methods under the most wholesome influences. The college man in his country home and church has a special duty to perform. His education is not to be viewed as a special favor to be enjoyed alone, but as an opportunity for trained service to his fellowmen. He should step to the front and with God's help lead.

For one reason or another our country churches ^{(3) Organization.} suffer heavily for lack of thoroughly effective organization. In this age of competition, the institution that is not organized throughout to do a

definite work is doomed to be left behind hopelessly. The country church is no exception. The first principles of organization must be taught, and effective methods sought, found and adopted. The officers of a church should adopt a definite policy bearing on every phase of the church's life. Then every member must be brought into a definite relation to it. The women must be sought out and committed to a definite responsibility. The men must be enlisted, each having his own work in harmony with the whole. The instruction of the church on Sunday, in the prayer-meeting, in the Sunday School, in the homes must be intelligently planned. The training of the young, especially in Bible and mission study and in prayer must be planned in the light of God's Word and of modern experience. The worship of the church in song and in gifts must be organized to be most effective. What detail was given to Moses by God for the organization of his Church! How it embraced all the men and women and children, and extended to every conceivable situation! In apostolic days the organization was changed, but it was no whit less effective. In both cases the Church was taught again and again that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

e. Why
Stand Idle?

Multitudes of our young people go from the college campus back to the village or country church. For a few weeks they attend its worship, and touch

its life. Why not lay hold with prudence and joyfully to see what good may be done? Some go back from college to live in the country. One such person may be called by God to undertake with his help the reconstruction of the religious life of a whole community. Is God calling you? Will you do what he wants you to do? Answer quickly, "Here am I, Lord, send me, send me!"

QUESTIONS AND HINTS.

1. Did you come from a country church? Describe its location and physical condition. Give the description in the text.

2. Why are country churches generally small? What sort of buildings do they have? How does a scattered membership affect their life? Bad roads? the weather? vehicles?

3. Estimate the intellectual life of a rural church? How does it affect religion?

4. Give an account of the social life. Estimate the social influence of Sunday meetings; of funerals; of weddings; of parties.

5. Name two leading characteristics of the spiritual life of the rural church. Other characteristics? Name the chief supports of the spiritual life. Estimate their relative importance.

6. Why is the regeneration of the country churches important? What three methods are suggested? Criticize these methods. Give others.

7. What instruments of regeneration are named? Whence comes the minister's authority? Is he to be obeyed? What need of trained leaders? Are you training to be a leader, if God shall call you? Why is organization necessary? Try to sketch an effective organization for your country church. Criticize your plan.

8. Make a complete list of the things you can do for your home church in country or village. Will you do them all?

BOOK OF REFERENCE.

The Country Church. U. S. Senate Document No. 705 of Sixtieth Congress, Second Session. May be had from Superintendent of Documents, Washington, D. C., or from a United States Senator from your State.



BOYS' CLUB PICNIC.

IX

THE MAKING OF A BOY: BOY'S CLUB.

Boys are everywhere, and not one should be lost. What can be done to save them for God and for society? It will be well to study them with the utmost care. Let us analyze one if we can.

I. HIS BODY.

The greatest fact about a boy's body is its well-nigh ceaseless activity. There is an intimate relation between health and morals. So it is of importance to keep his body well. Cleanliness likewise influences character, perhaps to a far greater extent than many of us think. Plenty of soap, water, and towels is the first condition toward his regeneration. A weak boy is apt to be cowardly and scheming; a strong one, overbearing and aggressive; a deformed one, distrustful of himself, suspicious of others. 1. Its Condition

The great end is to get a boy to take care of himself. To this end appeal should be made directly to reason. If that fail then resort to pride. If that fail a friendly talk with parents may be tried. It should always be private, and great tactfulness is required. Caution is needed to prevent hurting a boy's feelings, or offending his personality. When an honest effort is made to 2. Its Care

improve, wise commendation is good medicine.

3. **Its Enemies**

Enemies, cruel and eager, lie in wait for him. Laziness is one of the chief of these, leading to stagnation. Dirt comes easy, stays easy, and seems natural, but it is an enemy. Then tobacco, especially the cigarette, strikes at nerves and heart. Beer and whiskey beckon him under the guise of good feeling and good fellowship. At the age of puberty, lust or sexual desire, coming as a new experience, is apt to lead to unchastity. Friends, too, abound for the boy. Play is his natural element and is designed by God for his good. Well adapted work develops his habits of concentration and persistence, laying a foundation for future industry. Soap and water, liberally applied in frequent baths, keep the body fresh and clean. Well directed athletics secure orderly development of bodily powers and tend directly to manliness and skill. A boy needs to practice restraint upon certain tendencies to eat too much. A firm hand on a boy's shoulder has kept many a fellow straight.

II. HIS MIND.

1. **Its Type**

Mental powers differ greatly in boys, and so it is wrong to pour them all into the same mould, or to require the same work from them all. One boy likes mathematics; another, geography; another,

physical science; another, history. One boy is a natural musician, while his companion is infatuated with mechanics. The mental gift should be discovered early and be made the key to his education ultimately.

The chief business of the average American boy is going to school, and studying is his occupation for nine months. Here is an easy avenue of approach to his inner life. Well directed questions about his books and lessons draw him out soon and open the way for intelligent sympathy. The wise leader forms an acquaintance with teachers and makes an alliance with the school. Wise entrance to his school life gives an unhindered opportunity to inspire him to secure a liberal education, a thing that is within reach of every American boy.

2. His Lessons

One faces at once the question of his reading. A list of the best five or ten books for boys is a valuable possession. Keep them before the boys until they have mastered their contents. The habit of reading the best books can be most easily fixed in boyhood and will be a source of power and happiness to him always. His taste should be carefully watched. It is a good plan to teach boys to begin early to form their own libraries and to aid them in the selection and purchase of the books. A friendly visit with some boys to the public library will open a world of opportunity to them.

3. His Education out of School

4. Absorption and Assimilation

A boy learns more perhaps out of school than in it. He acts on the world around him like a sponge on water—absorbs it. He is one enormous interrogation point to all nature and persons. Inquisitiveness is his chief mental quality, and side by side with it is its correlative, acquisitiveness. Nearly every time he asks a question he gets a fact. Memory comes promptly to his aid and the newly gotten fact is laid away for future use. Visits to museums, zoological gardens, menageries, picture galleries, long rambles in the woods—all may be made powerful allies in the education of a boy. The important thing for the leader of boys in their education is to become informed as to conditions and enter with real sympathy into their struggle with men, books, and things.

III. HIS SOUL.

1. Its Condition

Observation and the Bible unite in teaching that a boy's soul is sinful. He does wrong naturally; it is a struggle to do right. The fact is shown in many different ways in different boys, and sometimes in the same boy. Down at the root of his thinking, of his feeling, and of his action something is wrong. It must be made right before the only permanently satisfactory results can be gotten.

2. Its Regeneration.

This soul must be touched by the Holy Spirit and given spiritual life and power. No other's

power is equal to the task, and no other's act secures the result.

This quickened and awakened soul must turn to goodness by its own free choice and begin its life of captivity to the Lord Jesus Christ.

3. Its Conversion

The struggle toward perfect manhood being fairly begun must be continued forever. This soul once sinful, now regenerated and turning its face to God, needs spiritual nurture. Through Bible study, prayer, and Christian work, it is fed and grows towards the supreme ideal in Christ. These four fundamental facts about the spiritual life must never be lost sight of or obscured. By careful attention to each a boy's spiritual life will manifest itself in a genuine type of Christianity.

4. Its Up-building

A boy being asked once by his pastor what it was to be a Christian replied, "A Christian, Sir, is somebody that loves Christ and does what he commands." The boy had gone straight to the very root of the matter—love and obedience. Now a boy will not manifest his love, nor prove his obedience in the same way that an adult will. Our supreme task is to bring a truly healthful type of religion to bear upon his mind, his heart, his conscience, and his will, and let his growth be free. Certain traits will surely need to be taught proper expression. He will be changeable from year to year, or even much more frequently. His idealism will be always in evidence, for he tries to be the men he reads about or sees every day. Always and

5. A Boy's Religion

everywhere he must be doing things. His religion is nothing if it is not active. As he approaches manhood he thinks less of gratifying himself than of serving others; his altruism becomes evident. Few things can be more hurtful to a boy's religious life than to force it into types perfectly proper for adults.

6. **Its Support** In the support of his religious life a boy needs to be trained to the proper use of the Bible.

(1) **His Bible** The leader's problem is of a threefold nature. How can he make the Bible interesting to boys? How can it be made to appeal to him? How can it be made helpful? The Boy's Department of the International Committee of the Young Men's Christian Association may be consulted with profit on all these points. There is not room here for the discussion. Of one thing we should make sure, if possible, and that is the formation of the habit of daily Bible reading by the boys.

(2) **His Prayers** At mother's knee is the best place in all the world to learn the first lesson in prayer. But by and by the boy ceases to pray at this altar. He needs instruction as to what makes an intelligent and spiritual prayer in its elements of praise, confession, petition, and intercession. By skilful dealing, a boy may be induced to lead in prayer. Here, as in Bible reading, we should earnestly try to have the boy form habits of daily prayer, so that it will become a normal part of his life.



BOYS' CLUB LIBRARY.

The boy's natural love of action can easily be used as the basis for teaching him how to work for the church. Two considerations must be kept in mind here—that the work must be adapted to his capacity, and that it must be varied. It is best not to allow him to originate or direct his activity at first, but as he gains wisdom by experience, encourage him to think of things to do and of the best way to do them. (3) His Activities

IV. A BOY'S SURROUNDINGS.

It may not be improper to speak of his ancestry in this connection. Too much is sometimes made of the influence of heredity. But no one who hopes for success in dealing with boys can afford to be blind to the physical, mental, and spiritual tendency which comes with the blood. Appeal to family history is sometimes a powerful stimulus to a boy. (1) Ancestry

By home is not meant simply the house he lives in, for that is the shell of the home, but the place plus the personal influences and interests located there. No one can deal with a boy successfully who does not know his father, mother, brothers and sisters. The home must be known, whether it is rich or poor, or neither; whether it is in the country, village, town or city. It is well to know what sort of a place the boy's room is, for it is apt to be an expression of the boy's tastes and habits. (2) His Home

- (3) His Social Group A boy's associates are an index to his character, because he chooses them freely, if left alone, and he chooses them because they suit him. His environment is fixed for him, because he is not self-controlling. It is of the highest importance to know the size and constitution of the group of which he is a part. Its origin, leaders, purposes, history—in a word its life must be accurately known. Its influence on the boy is certainly one of the most powerful that affects him.
- (4) His School As mentioned above, the school claims most of a boy's waking hours for five days in the week and nine months in the year. It fills a very large place in his surroundings. Its size, its quality, its life, its direct influence, and that of the school-spirit must be reckoned with.
- (5) His Vacation For three months every summer, the boy is free from the restraints of the school. Its freedom is at once his danger and his opportunity. Help him to plan for it. He must be occupied in some way. What shall be his work? Where? His hours? His associates? What is to be the spirit of his work? Temptations will come in the shop or store or office. Can we help him to bear them? The possession and free use of his money is another temptation. Where is he to go for his outing? Is it to be in the country, by the sea shore, or in the mountains, or on some welcoming farm? Is he to travel? It may be made an opportunity for his improvement in all matters. It is sure to bring

its temptations. Teach him how to make it a blessing to himself and to everybody about him. Possibly his outing is to be on the co-operative plan in the establishment of a club camp under wise leadership. The time and place must be selected with care. The equipment must be plain but sufficient—a tent, or tents, heavy blankets, rough clothes, and old shoes, tin cups and plates, iron knives and forks and pewter spoons, tin pans and cans, frying pan and dutch oven, kettle and water bucket. Things to eat in great abundance, but good and wholesome. Then come balls and bats, tennis balls and rackets, fishing hooks and lines, and axe and hammer and nails, some simple medicines and needles and thread and buttons. Then Bibles and some good reading for leisure hours fill out the essential equipment. What possibilities lie locked up here for social mingling with the boys when they are most inclined to communicate and are open to direct influences.

The great purposes of the outing must be kept well in view—recreation; personal acquaintance and the discovery of points of contact; Bible study and nature study; and direct personal work for Christ.

V. WORKING WITH BOYS.

Secure grip upon them can be secured only after much thought and prayer. Ill considered plans

(1) How to
Get Hold

will not answer here, the strain is too great. One must seek the parents, so that after consultation mutual *understanding* and *co-operation* may be gained. Boys must be *visited personally* to get them to talk and let you into their lives through the exhibition of their treasures—"things." An informal, and now and then a formal, *invitation* to your home will help to get hold on them. The discovery of a boy's "gift" will give you an immediate entrance to his life; he will feel that you understand him. After all one must have certain adaptability to boy-life, whether natural or acquired, and then persistence and patience must come to the rescue.

(2) How to
Hold on

Boys love *action* and *variety*. Satisfy their love for both. The *inventive faculty* must be used to the fullest extent to inform and interest and lift them up. Boys' *gifts*, as for mechanics, music, art, declamation, &c., should be cultivated. The inexhaustible resources of *tact*, the irresistible force of unchanging *determination*, and the introduction of God's power through *prayer* will all be needed. Think of the beauty of redeemed boyhood, and the glory of the manhood that is to be.

(3) Meetings
for Study
and Worship

Enough has been said above to indicate the purpose and methods of this meeting. It should be added here that special attention should be given to the singing of boys. Experience proves that they love to sing when led skilfully and given the best words. Get the boys who seem to be able to

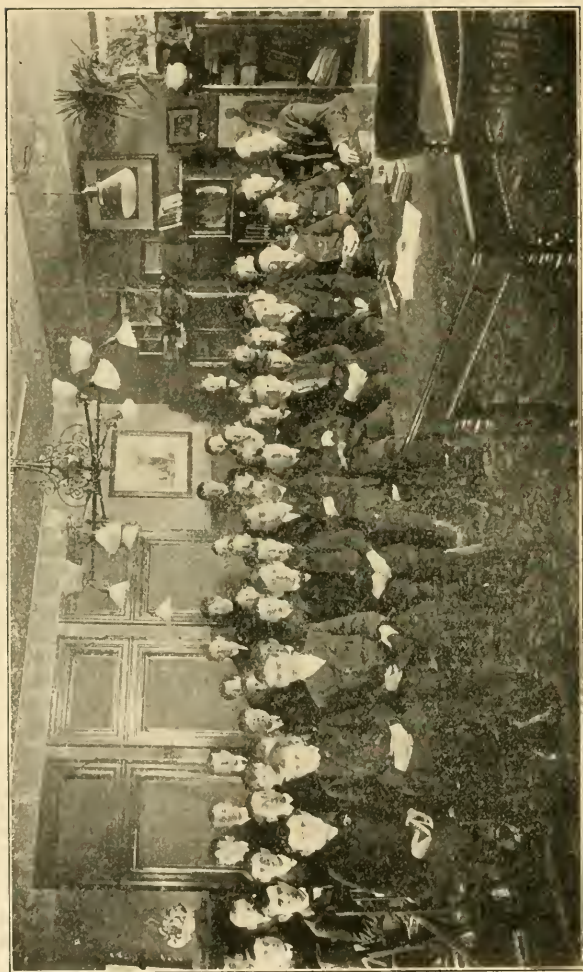
sing best to form a club choir. It will be useful on many occasions.

Meetings of purely social character should be regularly held with the purpose to satisfy social (4) Social Meetings cravings; to cultivate social graces, as politeness, order, deference, ease of manner, to study boys' life in action. Their *time* should be selected so as not to interfere with school or church duties. The meeting should be short so that the boys' rest may not be taken from them. If possible, a stated *place* should be provided. The *character* of this meeting should be carefully studied. Sometimes it should be purely *recreational*, when games, conundrums, puzzles, engimas, "stunts," and simple dramatics form the chief items of the program. Sometimes they should be *educational*, consisting of lantern exhibits, talks on science and art and processes of manufacture. The best stories may be read and the best jokes told, and all be made glad with songs.

Every boy's club should make provision for an abundance of *committee work*. Every member (5) Committee Work should be on at least one committee. The committees should be given *definite work* to do in a *stated time* and be held *responsible* for it. This work should be *divided out* until every boy has it understood just what he has to do. All committees and every member of each committee must be held to a *strict account* of the work assigned.

(6) A Mis-
sionary
Meeting

No boy's club should consider its policy as complete without providing for a *missionary meeting*. Both Home and Foreign Missions should have consideration, and plans for it should be made far in advance. The purpose of this meeting should be to inform boys accurately about missions, to win their approval, to gain their co-operation, and to secure personal surrender to the idea. It should be in charge of a *missionary committee*, which should be composed of some of the best boys in the club. It should meet at a definite time and place, and its work should be carefully divided out amongst the members. The *program* should provide for *everybody's* taking some part. It should have *variety*, *brevity* and *spirituality*. It should have *action and move forward* to a definite purpose. In the club there should be a *mission study class*, to be composed of eight or ten earnest boys under a competent leader. A definite text book should be taken up and regular lessons recited at a certain place and time. The meeting should instruct the boys in the principles of and encourage them to practice *scriptural giving*, which is individual, systematic and proportionate. Here too they should learn to sing some of the really great *missionary hymns*. These meetings may be greatly improved if the boys have access to curios, photographs, books, leaflets, charts, scrapbooks, and now and then enjoy a really good *missionary address*, especially from a missionary.



BOYS' CLUB BIBLE CLASS.

VI. A BOY AND JESUS.

Boy's clubs have different objects in view. Some are purely social; some are industrial; and some have more than one purpose. From the Christian worker's standpoint there can be but one great, dominating purpose, viz.: to bring boys to Christ and bring them up in him. All the plans that have been suggested herein are intended as helps in this direction. If they do not lead to Him they fail of their highest aim, however much good they may do otherwise. The boys around our colleges, or near our homes present an unsurpassed opportunity for Christian enterprise and work. Boys' clubs exist in all the great cities and in many of the smaller ones. The students at Harvard, Princeton, Ann Arbor, Toronto and elsewhere are doing an immense good amongst the boys through their clubs. The Boys' Department in the City Young Men's Christian Association welcomes the co-operation of young men. There is need for young men to enter the boy's secretaryship. Here are the boys; here are the methods which experience has tested and approved; and here is the blessed opportunity. Here they come—with shouting and noise and laughter, the precious boys! Who will take hold and lead them to Jesus Christ as Saviour and Lord?

QUESTIONS AND HINTS.

I. Discuss the relation of a boy's body to his morals. Compare his physical enemies and friends.

II. How do boys differ mentally? How can his school be used as a point of contact? What can be done to help a boy with his reading? Can you make out a list of good books for boys. What does a boy learn outside of school.

III. Discuss the four fundamental facts as to a boy's spiritual nature. Do you understand what is meant by each? Discuss the leading characteristics of a boy's religion. What are its main supports? Estimate the value of each?

IV. What influence has heredity on a boy? Give illustrations of your answer. What, explicitly, does a home do for a boy? Estimate the influence of his social group on a boy. Of his school. Describe an ideal vacation of three months, giving only the main points.

V. Suggest methods for getting a hold on boys. How may it be maintained? Make a program for an interesting social meeting for boys. Name some of the principles that govern good committee work. What are the points in a good program? What should a missionary meeting provide for in detail?

VI. What is the all-controlling purpose of a Christian boy's club? Give some facts to prove that boys are accessible to you. By corresponding find

out what college boys are doing for boy's clubs, and report on the subject to the class. Find out what the need is for Boy's Secretaries. What is your college doing for the boys around it? What are you doing?

BOOKS OF REFERENCE.

The Boy Problem. Forbush.

Work for Boys. A quarterly journal edited by Forbush?

Association Boys. A bi-monthly journal.

From One to Twenty-One. Murray. A pamphlet.

Psychology of Religion. Starbuck.

The Boy and the Church. Foster.

CONCLUSION.

In bringing these studies to an end it will be well to turn our minds back over the course. We have seen how the church of Christ came to our shores and spread over our goodly land; how we dealt with the Indian and Mexican; how the religious destitutions of our advancing frontiers have been supplied by heroic effort; how the incoming multitudes of foreigners challenge us to bring them into subjection to Jesus; how the millions of colored people in the South call urgently for spiritual uplift; how the intricate problems of the modern city require vigorous, adequate effort to redeem it to God; how the isolation of the mountaineer must be broken with the offer of a full American chance; how the country church calls for sympathetic reconstruction; how the multitudes of American boys offer a large field for the investment of one's life. These are not mere abstract problems, to be investigated and dropped. They are problems of real life. Here are matters affecting the quality and permanence of our civilization. Far more, here are matters involving the immortal destiny of millions upon millions of our fellow-citizens. To turn from the careful consideration of each of them is to play the coward.

Look Back

From the backward glance let our eyes be turned within. The underlying facts in each case in their relation to us cannot be denied. Our vision is clear. In each of us who claim Jesus as Lord

Look Within

there is a certain consciousness of power to do given by the spirit of God. Few there are who will confess that they have no desire to take part in this fundamental work; we want to help. To all of us there comes the clear voice of conscience urging "You ought! You must! You ought! You must!" There is no escape from the moral imperative.

Look up

Dr. E. I. Bosworth, that irresistible teacher of men, has given us a most satisfying definition of human life. He says, "human life is the situation created by the infinite ingenuity of the heavenly Father in which to train his children to use power after friendly fashion." Living we are, power we have, God is our father. Opportunities many and varied has he thrust upon us. Shall we not use this power for the brothers about us to lift them to God? Look up. God is near. He calls to-day. Who will say him nay?

**Look
Forward.**

What shall be the ultimate type of Christian manhood to prevail in America? There is here now such a combination of national, racial, and religious types as the world has never seen before under one government. We are brothers—all brothers. Shall we set our faces forward, animated by a deep-set purpose and inspired by an unfailing hope that we will here produce such a type of christian manhood as the world has never seen? The day nears high noon and is bright. The future is unfilled, save with the good God, and he beckons us to fellowship and glory.

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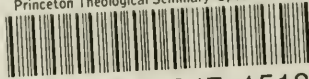
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